THE AMERICAN MISSIONARY

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ATTRACTIVE CLUB RATES

We called attention to the subscription price of THE AMERICAN MISSIONARY in the last issue. For fear the attractive club rates there mentioned might have been overlooked we repeat them:

Single subscriptions .....50 cents a year
Clubs of five, each subscription.....25 cents a year
Clubs equaling one-fifth the gross membership of the church in the last Year Book, each subscription....15 cents a year

Magazines are sent *to individual addresses.*

Here are some items of what was done last year in the matter of churches. Can't your church do as well relatively?

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Last year, in sending us a club of 130 names from a town in Connecticut, where the previous year's club was 41, the pastor wrote: "The magazine is a credit to its editors and the Societies. It is informing, interesting and inspiring. Long life and success to you." This year, in arranging for its club for 1913, he writes: "We have enjoyed and profited by the magazine for 1912. I refer to it every month from the pulpit. Many of our children read it with interest. I am proud of its appearance and contents."

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A lady, in sending club for 1913 from a town in Massachusetts, writes: "Enclosed find check and list of 43 names for subscriptions to THE AMERICAN MISSIONARY. Eleven of us are already old subscribers, but its increasing merit and value have led us to endeavor to spread its circulation, with the enclosed result."

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Toledo, Ohio, Washington Street Church (Dr. E. Bourner Allen's) sent a club of 243 names. Grinnell, Iowa, First Church, sent 202. Washington, D. C., Mt. Pleasant Church, sent a club of 200. Fourteen clubs sent between 100 and 200 names, and we have several hundred clubs of from 20 to 100 names.

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Envelopes for distribution in the pews, circulars, sample copies, and blank subscription lists will be furnished without charge by sending to MR. E. H. HAMES, Business Manager, 289 FOURTH AVE., NEW YORK.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York.

Corresponding Secretary, Charles H. Richards, D.D.; Treasurer, Charles E. Hope. Field Secretaries, William W. Newell, D.D.; 19 S. La Salle Street, Chicago, Ill.; New England office, Room 611, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Mechanics Bank Building, San Francisco, Cal.; Assistant Field Secretaries, Mrs. C. H. Taintor, Clinton, Conn., and Rev. J. P. Sanderson, D.D., Chicago.

Two hundred and ninety-two years ago, on Dec. 21, the first Congregational Church in America landed at Plymouth, Mass. It was a valiant company of men and women, engaged in a hazardous adventure. Half their number died the first winter. But they brought to these shores the seeds of civil and religious democracy. Their loyalty to principle and their ideals of freedom have been among the chief assets of our American life. The Pilgrim faith and polity have spread till now we have 6,048 churches with 738,761 members, illustrating the spiritual democracy which they planted here. It is well that we should commemorate Forefathers' Day in their honor. How can we do it better than by extending the helping hand to our young and struggling churches of the same faith and polity which stand for a living gospel and religious freedom? December is the month in which more churches make their offering for the work of the Church Building Society than in any other month. Will your church honor Forefathers' Day in this way?

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In the first nine months of 1912 the Church Building Society has done well by the Pacific District for those who are in the struggle to provide church and parsonage equipment. Five churches have been voted $2,250 for parsonage aid, while twenty-four have been encouraged with the promise of $48,500 in loans and grants. In all over $50,000 has been voted to 29 churches.

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Who ever heard of a parsonage built of onions? Yet one of our German churches is doing this. The members of that church raise onions on a large scale. Eight hundred thousand bushels of onions are marketed out of their little community. The sacks of onions standing in the fields look like a division of the Bulgarian army. They have declared that as soon as the big crop is gathered they will build a house for the minister, largely with their own hands. They ask us for a parsonage loan to help pay the lumber bill, as the onion money is not quite sufficient.

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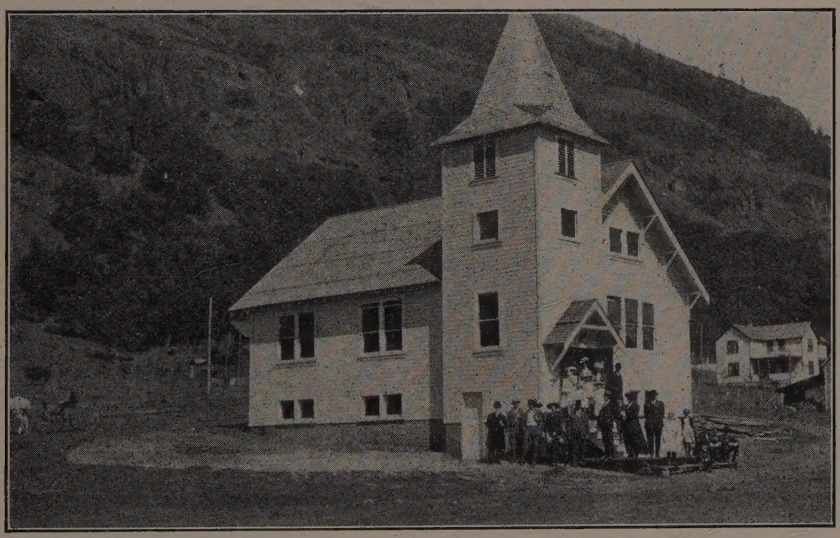
Miss Lydia A. Finger has been winning fresh laurels in her recent campaign in the East. Her addresses at the Woman's Federation of Home Missionary Unions in Buffalo, also in the Apportionment Campaign in Hampden County, Mass., also in churches and missionary meetings, have vividly set forth the work of this Society. Her graphic pictures of the struggles of frontier churches and of the hardships and difficulties of home missionary families in the far West have excited deep interest.

New England has given a warm welcome to the Rev. H. H. Wikoff, whom we borrowed from his special territory of the Pacific District where he has been our Field Secretary for nearly eighteen years. We wanted him to tell to the churches of the east the splendid story of the developing religious life of that region toward the setting sun during the last half century. His addresses have been most cordially received. His illustrated lecture on "The Pilgrims of California" is of fascinating interest.

IN THE FAR NORTHWEST

LET us take a stroll through some of the fields where the Congregational Church Building Society is doing its work. For our starting point, let us take a little town in the great State of Washington, in the extreme northwestern corner of our country. *Bingen, Washington,* is on the north bank of the Columbia River, about seventy miles east of Portland, Oregon. It is almost across the river from Hood River, an important town on the south bank. There is in Bingen and immediately about it, a community of about 300 people, nearly all Americans. It is the railway outlet for the White Salmon country, a section whose area contains about 600 square miles. The town of White Salmon is only two miles away, but there is a bluff 300 feet high between the two communities, making them distinct from each other, so that it is difficult for people to get from one place to the other, and especially for children. The section is devoted to fruit growing, dairying and lumbering, and promises a considerable development.

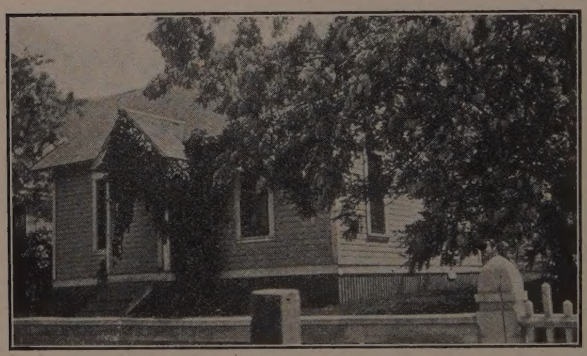
A Sunday-school was started in Bingen about six years ago and last year it developed into a church which was recognized by Council April 28, 1911. In November of that year, this Society voted a grant of $800 to enable it to complete its house of worship. Ours is the only organized church in the town and the Town Site Company has been so interested in the enterprise that it has donated $325 of the cost of the lot which was $550. Superintendent Scudder writes



CONGREGATIONAL CHURCH, BINGEN, WASH.

that a grant is well bestowed for the people "are well worth the investment which they ask from you." The picture shows the house of worship which has cost about $1,700, with the high bluff for a background, and a very interesting group of people in the doorway. The Illinois Woman's Home Missionary Union is sending us the money with which to enable the Society to pay the grant which has been voted.

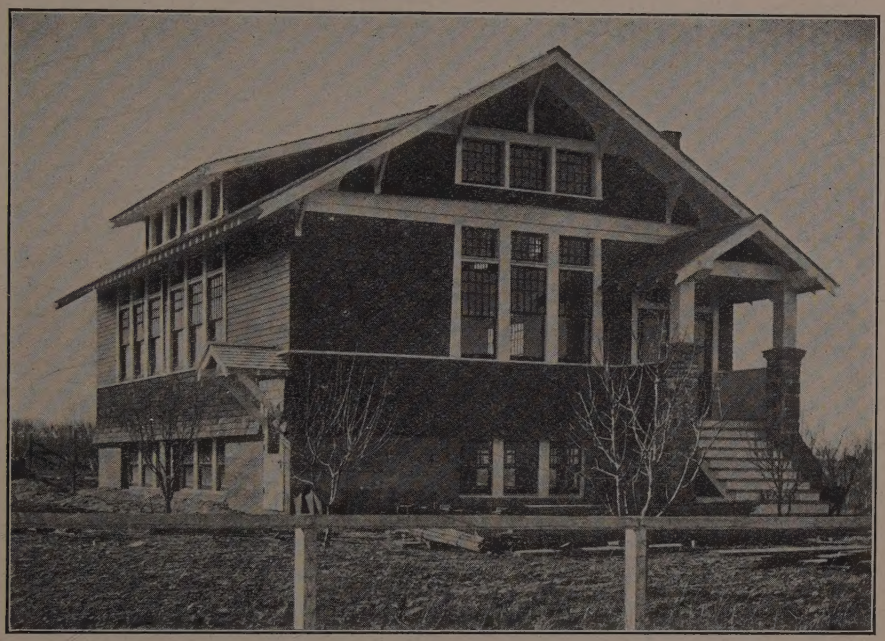
Journeying eastward from Bingen, we come to *Pomeroy,* which is the country seat of Garfield County. It is about one hundred miles south of Spokane. The population of the town is 1,800, with 300 more within three miles. Eighty per cent. of the people are American born, the other twenty per cent. are German and Irish. Our church was organized in 1903, with 16 members, and has grown to a membership of 85, with a Sunday School of about 100, and has a church property valued at $4,500. We aided the church with a grant of $800 in 1903. Realizing that a home for the pastor was almost as important as a home for the church itself, the people bestirred themselves to secure a parsonage. They purchased a five-room house, one story in height, with bath, pantry and cellar, and in April our Board voted a parsonage loan of $500 to enable them to pay last bills on this parsonage. Superintendent Scudder regards this as an important place for our parsonage aid, and our State Secretary, Rev. H. P. James, believes that "the Pomeroy parsonage is a vital matter for establishing interest on the field."



CONGREGATIONAL PARSONAGE, POMEROY, WASH.

Coming directly east from Pomeroy, and crossing the line which divides Washington from Idaho, we come to *Lewiston Orchards, Idaho.* Lewiston, with about 2500 people, is the chief town in Nez Perce County, and we not long ago helped to build an excellent church at that point. The Lewiston Orchards Tracts constitute a very interesting suburb of the main town. It is the most promising section of country in the vicinity. Five years ago it was a great wheat field. Now it is watered by a million dollar irrigation project, reservoir and piping system extending over the entire Tracts, which are on a tableland 700 feet above Lewiston, and from three to six miles from the city. Several sections have already been set out to orchards and the total amount of land, about 8,000 acres, will probably be made a great fruit raising section. It was estimated that seven hundred families would be on the land in three or four years. Dr. Samuel Greene of Seattle organized a church here in June, 1910, and our energetic general missionary, Rev. H. E. Anderson, has had much to do with the development of the building. Ours is the only church in the town, and it worshipped first in a building with a tar-paper roof. It has an acre of ground for both the church building and the parsonage. The new church planned by Mr. Anderson has cost $3,200, and is well adapted to the needs of the community. The building is of the bungalow type and is a pleasing variation from the ordinary style of church structures. Rare taste has been exercised in every arrangement connected with the building and

the members of the church feel that they have a very attractive place of worship. The Tracts are peopled with a highly intelligent and industrious class, with a good sprinkling of preachers and professional men. The outlook for the future of the church is exceedingly promising. This Society has aided that church with a grant of $1,000.



CONGREGATIONAL CHURCH, LEWISTON ORCHARDS, IDAHO

IN THE DAKOTAS

COMING east from Idaho, along the line of the Great Northern Railway, after some detours, we reach at last *Granville, North Dakota,* about ten miles east of Minot. Here we find ourselves in the midst of a great agricultural region, in a town of 650 people at the center, and about 1,000 within three miles. They are Americans, Scandinavians and Germans, and are good representatives of the people in the Mouse River Association. The Hope Congregational church was organized here in 1903, and four years later we helped them build a church by our grant of $1,000. In these new communities there are many fluctuations in church life, owing to the movements of the population in and out. Our church suffered somewhat for a time by reason of removals, but latterly a new life and vigor has been manifested, the house of worship has been renovated and repaired, and presents an attractive appearance, and many of the people of the town, formerly uninterested, are now attending its services and sharing in its work. The people were so discouraged before the coming of the present pastor, the Rev. David Leppert, that they once voted to give up the church, but under the inspiration of his leadership, they have made a marked advance.

Last February they appointed a committee to see if a parsonage could be purchased. They secured a building of seven rooms, nearly new, on a good sized lot, and in response to

their appeal, this Society has made to them a parsonage loan of $500 to pay last bills. The pastor writes: "The people are working like badgers and all are interested in this and other enterprises. That means the permanent establishment of our church here. It is wonderful how these people have labored during these hard times. We will have many struggles during this year, but with a good crop this coming harvest, the rest will be easy. Nowhere are there better people than here. They were completely discouraged when wife and I came to them one year ago, but they rallied to the call of the Master and every one went to work. There was not a man among them then, but after a few conferences with them, we knew that God was with us, and that He would drag the men into line. It was so, and to-day we find that God has added to the church men of many honorable walks of life, and of women not a few, thirty-one in all for the year."

Turning southward, let us pass into South Dakota. *Mobridge, S. D.* in Walworth County, is only about five years old, but has incorporated as a city. It is finely located near the great railway bridge over the Missouri River and is a division point of a great transcontinental line which is building three new branches in the newly opened country west of the river. The railway shops make it the home of a large number of mechanics, besides conductors, engineers, brakemen and others who live there. The railway shops are large and important now and are still farther to be increased. The town has several good streets, and the main street has cement sidewalks. There is a waterworks system, and provision is made for electric lights and for sewerage. Fine buildings are going up, and it is one of the most important newer points in South Dakota.

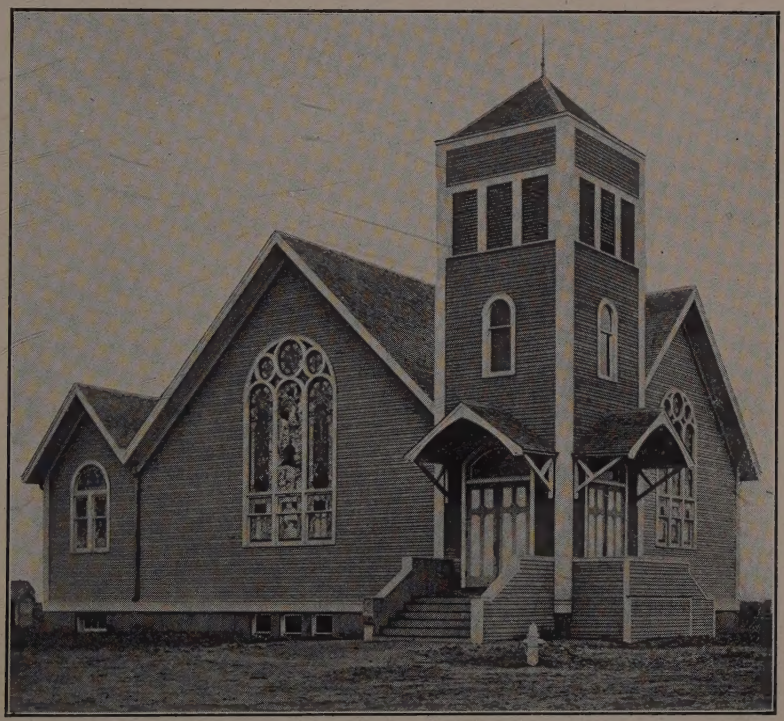
The pastor, Rev. N. F. Cole, is the son of a foreign missionary and was

CONGREGATIONAL PARSONAGE, GRANVILLE, N. D.

The picture shows a good sized and commodious building, with two coats of grey paint. When the photograph was taken, the ladies at the door were making a pastoral call upon the minister and his wife.

born in Central Turkey. He is a graduate of Amherst and Oberlin, and has taken hold of the church in Mobridge with great wisdom and energy. He went to that new western country with the same consecration, and the

same spirit of missionary purpose and sacrifice with which his father and mother went to Turkey. Our church was organized in 1908, and has about 100 families, with 140 in the Sunday-school. The church took hold of its building enterprise with enthusiasm and has secured a building which, with the lot, and furnishings, have cost nearly $8,000. It was, however, hard hit by the drouth of last year. The case was unprecedented. Stockmen never before knew the grass not to turn green in the spring. The Governor and Commissioner visited that western section to try to meet the exigencies which bring up the problem of existence itself. They devised means to give the people work, which was essential unless they offered them charity. This situation brought great hardship upon the new community in Mobridge, which was largely dependent upon the surrounding country. The people, however, did their best toward paying for the new house of worship, and this Society came to the rescue with a grant of $1,200 and a loan of $1,300, which has brought them out into clear sailing.



CONGREGATIONAL CHURCH, MOBRIDGE, S. D.

Wanted—Some one to send to our Treasurer at once $1,000 to help the little church at Malden, Wash., a division point on the new M. & P. S. railway, the best and liveliest town on the line. Ours the only preaching service in a community of 1,500; has a wideawake pastor, who has received 22 members since February, four more waiting to join; 90 in Sunday-school, and not room enough in the shack chapel; people anxious for a church at once; but unless some one sends us the money for this grant, they will have to wait for months till we can dispose of the appeals which precede this one. Who will meet this emergency?

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York.
Hubert C. Herring, D.D., General Secretary; Rev. Herman F. Swartz, Associate Secretary; Willis E. Lougee, Treasurer; Miss Miriam L. Woodberry, Secretary Woman's Department.

We wish to call attention to the fact that this is the closing month of the year and that all contributions from churches and societies must be in the office on or before January 10, 1913, if they are to appear in the Year-Book. We earnestly urge all treasurers of churches, Sunday-schools, women's societies, and Christian Endeavor societies to see that their contributions are forwarded so that they reach the office on or before the above-named date. Last year many contributions were delayed and kept coming in for the first two months of the year with request that they be placed to the credit of 1911. This occasioned much delay in bringing out the Year-Book and correcting the figures sent in. Such requests cannot be complied with this year.

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Secretary Emrich, of the Massachusetts Home Missionary Society, is rapidly recovering from his long illness and is beginning to take up his accustomed duties. We hope he may be persuaded to delegate to others many burdens which hitherto he has carried on heart and mind.

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On the evening of Tuesday, January 14, the annual home and foreign mission dinner will be held in New York under the auspices of the Missionary Education Movement. As both the Home Missions Council and the Conference of Foreign Mission Boards will be in session at that time, it is hoped that a very representative attendance can be secured. The program has not been announced at the date of writing.

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The American International College, at Springfield, Massachusetts, began its year with twenty-six Greek students, twenty-three Italians, nine Armenians, eleven Poles, three Ruthenians, one French-American, five Russian Jews, one Roumanian Jew, one American Jew, two Spaniards, one American, one Portuguese, two French-Canadians, one Lithuanian, and one Assyrian. Surely the name "International" is justified by the facts.

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Many different methods are in use by state conferences to furnish intercommunication between the churches. The Michigan Conference has just adopted the plan of issuing a monthly "News Bulletin" which gives in compact form current matters of interest. This is mailed to each pastor and church clerk, and to others on request. The method has the advantage that no subscription list need be sought or kept up. This in the case of many state papers has proved a burdensome matter.

The Quadrennial Convention of the Federal Council of the Churches of Christ in America will be held in Chicago, December 4-8. The Philadelphia meeting of four years ago was an occasion for crystallizing the ideal of the Council. The Chicago meeting must crystallize its program.

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The annual meeting of the Board of Directors of The Congregational Home Missionary Society and conference of State Superintendents will be held at Gary, Indiana, January 19 to 24 inclusive. The State Superintendents and Secretaries will meet in advance of the Board meeting, and will adjourn on the evening of Wednesday, the 22nd, after the Board has been in session one day.

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The annual meeting of the Home Missions Council occurs Tuesday and Wednesday, January 14 and 15, The work of the Council continually increases in scope and its meetings in importance. This year especial attention will be given to recent interdenominational movements, such as Home Mission Week, the Council of Workers among Spanish-speaking Peoples, etc. Doubtless the President's order regarding the wearing of a religious garb in Indian schools will come up for consideration.

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The following document, which was sent out in the form of a circular letter, needs no comment. Happily it is typical of many movements in many parts of the country.

DEAR BROTHER:

An intimate knowledge of the religious conditions in Northern and Central California leads us to believe that there are several communities that have more church organizations than the best interests of the kingdom of God require. We think also that other sections are neglected and that a wise administration of our churches requires careful consideration of what other churches are doing and planning.

We therefore have united in calling a conference of field workers of various denominations to meet in the Assembly Hall of the Methodist Book Concern, 3 City Hall Avenue, San Francisco, on Tuesday and Wednesday, October 29th and 30th, 1912, at 10 a. m., to discuss such plans for co-operation in the field as may seem wise, and to arrive, if possible, under the leadership of the Spirit, at such conclusions as shall greatly profit the advancing Kingdom.

Yours in His Name,

C. W. BRINSTAD, Supt. Baptist Churches
L. D. RATHBONE, Supt, Congregational Churches
M. H. ALEXANDER, Napa Dist., M. E. Church
S. D. HUTSINPILLER, Oakland Dist., M. E. Church
W. C. EVANS, San Francisco Dist., M. E. Church
G. L. PEARSON, Sacramento Dist., M. E. Church
O. E. HART, Oakland Presbytery
E. K. STRONG, San Francisco Presbytery

BROADENING THE BASE

ONE of the results of Home Mission Week ought to be a great increase in the number of those who in a definite way realize that there is such a thing as Home Missions. We are divulging no secret when we say that the officials of our missionary organizations are constantly troubled because the work they are made responsible for rests on too narrow a basis of personal interest. Waiving the question of financial support, they see, as every one must see, that large and lasting results can not be effected, save as the

thought and sympathy of their constituency is actively enlisted. It is particularly discouraging to them to know, as they cannot help knowing, that among the men in active and professional life missionary affairs are so largely crowded aside by the pressure of other concerns. It is safe to say that a letter from a man of this stamp, expressing a desire for more intimate knowledge of some aspect of such work, is received at mission rooms only at intervals so rare as to make its arrival an event. We earnestly hope that there may be a change in this situation, and that a constantly increasing number of laymen may be led to study at least some aspects of present-day home mission work.

Two methods of doing this occur to us as particularly feasible. One is by the reading of a series of pamphlets recently issued by the Home Missions Council, each dealing with one important feature of home missions. These pamphlets are prepared by specialists, and represent the sort of expert and up-to-date investigation with which we are familiar in medicine or sociology. Among them is one on "Co-operation on Home Missions" by Dr. Barnes, of the Baptist Home Missionary Society; another on "The North American Negro" by Dr. Douglass, of the American Missionary Association; another on "The Task of the Church in the City" by Associate Secretary Swartz of The Congregational Home Missionary Society. These are a few out of a dozen or more published to date. We venture the prediction that any one reading these or other numbers of the series will be struck with the many-sided nature of current home mission undertakings, and with the vigor of the specialized leaderships being developed in the various departments.

Another way of relating oneself to the matter is through acquaintance with particular local fields of home mission effort. This is easily secured. All the homeland societies have in print accounts of certain pieces of work, or they would gladly furnish manuscript copies of the reports of workers, and answer inquiries regarding specific undertakings. The value of knowledge thus gained can hardly be overestimated. It substitutes clear ideas for vague impressions. It forms a tie between the workers and those who send them forth, with a resultant tonic effect to all concerned. Along such lines as these, we hope there may come a great increase in the number of men who, with definite conviction and personal knowledge, are holding up the hands of those who are endeavoring to transform our nation into the kingdom of God.

RELIGION IN SAN FRANCISCO

By Rev. Edward L. Parsons

Paper read at Conference of "Neglected Fields Survey"

SAN FRANCISCO'S churches are apparently pretty well distributed. They are massed a little more thickly in the well-to-do residence portion, but on the whole the average is about the same in each district. This is partly due to the large Roman Catholic population. In the great Potrero and South San Francisco districts there are six Roman Catholic parishes. In the South of Market district proper, while there are ten churches noted, if it were not for the two Roman Catholic parishes the others would mean very little. The Seaman's Institute of the Episcopal church does a large work among sailors, and there is a fair-sized Methodist church. In the Potrero there are six Roman Catholic churches and thirteen others, of which seven report 545 members—about eighty to each congregation. Not much more than that average keeps up throughout in other than the best residence districts. The Protestant churches as a whole are miserably weak. They do not bulk at all in the community except in a

small section. I call your attention to the striking exhibit of the amusement map. Look at the saloons on the "Barbary Coast" and waterfront, and the practical absence of churches. Look at the schoolhouses in the Thirty-

SAN FRANCISCO LOOKING SOUTHEAST FROM GREEN STREET CONGREGATIONAL CHURCH

Note the effects of the fire on the large church at the left of the picture.

third Assembly District, and the same practical absence of churches.

The need is clear. It is that this great unchurched population be reached in some dignified united fashion. These struggling little congregations make really no impression upon the community. They are fighting for their own life. They are the melancholy tokens of divided Christianity. They are living pleas for unity. But behind any co-operation in this effort must come a profound religious awakening. The richer and larger churches must be brought to see that their field is the city itself. Church or denominational incomes must be socialized. No revival will bring this about, but only long-continued steady teaching—only consecrated and conscious leadership.

Passing now from the use of the churches as direct religious agencies, we have to consider them in their relation to social needs. Our cities need social centers. I use the term here in a general way, as meeting places for community interests. How far do the churches supply such a need?

Last year Mr. H. E. Kellington of the University of California and the Unitarian School for the Ministry undertook to canvass the churches in connection with the study of the amusements of San Francisco. The results were too meagre to be of any great value for a scientific presentation. Only thirty-six churches, or one-fourth of the entire number, reported. The results are, however, suggestive, and he has kindly put them at my disposal. The answers are very representative, including practically all the principal denominations and large and small churches alike. I have of course been able to add information from other congregations. There is no doubt that the churches are making a general effort to reach their people in church societies and the like. In all there are societies and clubs for men, women, boys, and girls. Dinners are held by many from time to time. Annual picnics are almost universal.

Five churches seem to have gymnasiums. Two report moving pictures. A very considerable number have more or less frequent lectures. Such a report for forty churches is probably representative of the whole number on both sides of the Bay. It corroborates the casual observation of the interested and sympathetic observer. Indeed, because it is so much what would be expected, it is of no interest except as it prompts certain reflections. It is clear that there is no consistent policy at all in regard to making churches social centers. The great majority are such only for their own people with the purpose of keeping them in touch with the church. They do not, it is probable, think of the matter of community service at all. Not half a dozen churches set out deliberately to make themselves social centers.

Only one of the forty ministers reporting, however, is opposed to the church being used in this way. He is a Roman Catholic, while another Roman Catholic uses the strongest possible language on the other side.

The first and obvious need is some consistent policy in the matter. It is all haphazard, unsystematic, depending largely upon the special interests of the minister for the time being. The second need is that what is done in this way be done on a generous scale. The inadequacy of the whole equipment and result to the need is quite as striking as in the case of the religious work itself. If the churches are to be social centers, let them become conscious of their work and let them perform it on a scale to command the respect of the community by real achievement. Of the "if" I shall speak later.

We may, I think, make a distinction between the church as a social center and the institutional church. The former looks only to the needs of recreation, fellowship, and amusement; the latter adds various relief agencies such as clinics and clothing bureaus. It has the definite purpose of ameliorating social conditions. It is the ordinary settlement with an explicit religious motive. Omitting such institutions of a general character as the Y. M. C. A., and limiting ourselves to those that minister to a special neighborhood, there are ten settlements in San Francisco. Of these, two are primarily neighborhood churches, the Green Street Congregational and the Good Samaritan of the Episcopal church. At least two others are religious in character, the Catholic Settlement and Humane Society and the Emanuel Sisterhood. It is clear to me from consultation with various workers that other such settlements would be of great advantage to the community. But where shall they be placed? The Potrero district needs at least one more, says a well-informed observer. But in what part of the Potrero, and who shall be responsible? It is quite clear that under the present system of division which dots the poorer districts of the cities with poor, little, ill-equipped places of worship, we cannot look for large results unless there is combination. When we have community service as our aim it does not seem impossible for a number of churches in a given area to unite in the maintenance of a common social center and institutional work. The Y. M. C. A. represents something of the kind. The Federation Wood-yard in Oakland is supported through the interests of the Federation of Churches. It is not a very creditable place; but it illustrates my meaning.

Here is the point at which to introduce a fundamental consideration. There is no doubt of the need of social and institutional centers. This question arises, however—how far should the churches, as such, undertake the work? My own conviction is definite in the matter. The primary aim of the church is religious. Its work is to preach the Gospel and bring men into the fellowship of Christian believers. That sounds old-fashioned; but it will not prove so when I am finished. It is important to establish that primary aim in order to get all the rest into right perspective. Many people talk so much of the social duty of the

Church in these days, that one sometimes feels that they believe the Church's chief duty is to maintain clubs and gymnasiums and to lead in civic clean-ups. But it is not. Its chief end is to make men religious. But the whole range of social interests contributes to or detracts from that end. And therefore the Church must be on the alert to make all social conditions what they ought to be. In some sense it should be in control of all. This profound principle the Middle Ages recognized, but endeavored to apply through the Church taking official control. Hospitals, schools, and universities were hers.

A good deal of this view still survives in the modern world. It ought, however, to give place to the principle that the Church's control of these social interests should be a spiritual control, a control through stimulation and guidance. The official control should in every instance cease as soon as the community has seen and will care for the particular need itself. The Church leads the way. It suggests. It shows what ought to be; but as soon as the community has learned the lesson the Church may surrender official relation. The State takes care of secular education. It is the theory of the great majority of Americans that the Church should gladly surrender the responsibility. The city learns to build hospitals, to open clinics. Then it is time for the Church to give them up. The schools establish playgrounds. The Church does not need to do so. The whole problem is one of adjustment of Church and community. Every venture to make a church an institutional center should be undertaken only after three questions have been answered. Is it really needed? Is it needed here? Cannot the community be persuaded to do substantially the same thing on a larger scale? But who shall answer these questions? And who shall answer the "if" concerning the church as a mere social center? It is obvious that every church is probably wise in cultivating a certain social life among its own members. But shall it go further and endeavor to reach the neighborhood with its lectures and games and reading-room? It needs an expert to answer these questions. They are, however, the questions which cannot be avoided if the Christian churches are to try to handle in any systematic way this problem of the congested districts. They are primary. There are numberless other questions which arise in connection with various special needs of the congested districts. For instance, the personnel of our navy is excellent. It is a terrible reproach to the community that such a body of young men should be thrown into the temptation of the "Barbary Coast" in such numbers and so certainly that every ship has its petty officers detailed to that district to aid the men when they get into trouble. The Army and Navy Y. M. C. A. does an excellent work, but more is needed. The Seaman's Institute does fine work for the merchant marine, but it barely touches the surface of the problem. Since the abolition of the canteen the saloons have crowded about the Presidio. The churches were certainly largely responsible for the abolition. What are they doing to make up to the soldier for its loss? The problem of prostitution, of the white slave traffic, and of the segregated district, is one which is terribly acute in San Francisco. The churches have not only (as a whole) not resisted the enormity of the official regulation of vice, but through the membership of Christian ministers in the mayor's advisory committee last winter, gave, in the minds of many, apparent sanction to it, and that in spite of the protests of individuals and organizations.

These are only samples of the many social problems which in some form the churches must touch in this as well as other crowded cities. They must touch them wisely and effectively. How are they to do it? Many other special needs have been suggested to me by workers in the poorer districts; more settlements where Christian men and women would live; more Chris-

tian lawyers, employment bureaus, loan funds, and the like; but these fall in under the general category of "problems." Where and how best can any of these things be accomplished?

I myself can see only one way, and that is the way of systematic expert leadership. The whole thing is a great big problem. It needs knowledge to solve it. The busy pastors can do much, but they cannot give unreserved time to matters of such a character. The churches themselves must be brought to see that they are the spring of social movements, that it is their function to inspire. Their first object will be to get the community to deal effectively with the social problems; they themselves will endeavor to deal effectively with the religious problems. But for such work they need expert leadership beyond what busy pastors can give. They need men whose sole business it is to know the social needs, who can investigate and advise, who will know what neighborhood needs an institutional church with a clinic, or will be able at the right moment to unite the churches of a district to secure a playground, or will initiate a white slave traffic crusade when the time is ripe, or warn the churches in time that they may unite against the unspeakable evil of the municipal clinic. Perhaps such expert leadership might be obtained through the mutual arrangements of various social service commissions, maintaining one or two salaried workers in these lines. The work of these experts would be only advisory, but its moral influence would be great. I am confident that no expenditure of an equal amount of money elsewhere would count for so much. We might then know what we are driving at and how to reach our aim. That I consider the greatest need of a practical kind; but back of that nothing will count unless the Christian people of the Bay Cities wake up.

WHERE THE FOREIGN AND NATIVE RACES LIVE.

This map, based on the census reports of 1910, shows the proportion of the population of the different States which are of foreign stock. This term applies to those persons who were themselves or whose parents were born in a foreign country. There are eight States in which less than 5 per cent. of the population are of foreign stock, and there are thirteen States in which more than half of the population are of foreign stock.

The population of the United States is changing not only through our very large immigration, but also because these immigrants have a much higher birth-rate than native whites.

From The Literary Digest

SHORT MESSAGES TO HOME MISSIONARIES

By the General Secretary

No. 33.

DEAR BRETHREN:

I started in last month to express some convictions as to what the church must do in order to bulk large in a community. I got no farther than to say that it must possess, and convince the neighborhood that it possesses, religion. It is an odd but perfectly demonstrable thing that a community will pay more attention to a church with a pronounced religious quality and defective morals than to one with a high moral standard and little religion. Needless to say, I do not argue from this that a church should go in for religion to the disregard of morals. But I do point out that the community is very quick to feel and resent it if a church lives and works on a plane where faith, hope, love, joy, and peace have little place. In so doing, it appears to me entirely right. I have no desire to attach myself to a refrigerator, whether it calls itself a church or by some other name.

The special conviction which I desire to speak of this month is along the same line. I am confident that a community will be conscious of the existence of a church according to the measure in which that church pursues the ends for which the church of Christ exists. It is not enough that it be made up of people of high character. It is not enough that they are possessors of a genuine and patent faith in God. The church must also be purposeful, and intensely so, in order to make an impression on the life about it. Two main ends lie within the scope of the church's divinely assigned purpose. The first is the winning of people to Christ and building them up in Him. The second is the transforming of human relationships and institutions to conform to Christ's law of love. I do not stop to debate with anyone who would minimize the importance of either of these. To my apprehension the double duty is too clear for argument. Incomparably the most immediate and fundamental half of this duty is the first named. A church which is definitely and prayerfully trying to get men to be Christians, i. e., to begin to be and to continue to be, has gone a long way toward the fulfilling of its function. In fact, it is not particularly difficult to expand the definition of that function so as to make it include the other also. But leaving the double function as I have stated it, I am perfectly sure that a community will never grow unconscious of the church which is persistently seeking to save the individual. And the publicity which is thus begotten is of the substantial kind, provided the evangelism which produces it is of the substantial kind. Of course, if a church seeks to win men to Christ simply to get itself before the community, it will incur, sooner or later, the contempt which hypocrisy merits. But there is nothing, either in morals or reason, to forbid the open-eyed recognition of the fact that the neighborhood standing which the church desires and needs will come in the discharge of its duty to make disciples. It is simply impossible for the public to take a church seriously unless it takes itself seriously. And how a church can imagine that it is genuinely addressing itself to the work, when it goes on, week after week and month after month, with nothing to mark progress except the routine of its worship, is more than I can imagine. I grant that success in winning men to Christ is not always within our power. But effort to win them is always within our power. And here as elsewhere, effort is success.

The social message and function of the church has a like value in putting the church to the front. If it is trying to feed the hungry, clothe the

naked, provide recreation for the toilers, save the weak from exploitation, defend children from wage slavery, purge the public service from graft, and break the power of the saloon, the community is going to know it. Some will be angry and some will be glad. But at least they cannot regard the church as a negligible quantity.

Here too there are perils of sentimentalism and insincerity. There is no pit into which it is easier to fall than an ill-advised championship of reforms by pulpit utterance or church resolutions. But peril or no peril, the church which speaks its conviction on the issues which concern society stands acquitted of indifference to a fundamental duty, and wins a place in the thought of its neighborhood not otherwise to be secured.

I have spoken of these fundamental things, partly because we cannot too often emphasize them, and partly as a mode of insisting that all efforts which seek in a direct way to bring the church before the community are worse than valueless unless behind them are these substantial claims to the attention of the public. During the Conservation Congress of the Men and Religion Movement in New York, a great electric sign was placed on Madison Square, which assured the people that the churches of New York are interested in them. I am not perfectly clear that there was any value in that sign at the best. I am thoroughly sure that it could do nothing for a church which had not already demonstrated by its life and deeds that it was concerned for the people about its doors.

And now, having made it plain that I think of collateral and external forms of church advertising as relatively unimportant, I shall go on to speak of some forms of such publicity effort which appear to me worth considering.

Fraternally yours,

HUBERT C. HERRING.

JANUARY IS HOME MISSION MONTH IN THE SUNDAY-SCHOOL

¶ The Home Missionary Society will be glad to furnish material and suggestions for its observance. If your school has not adopted a plan of systematic giving covering the whole year, use the month to gather the largest gift possible. Adopt our "Profit Sharing Plan." Present the tableau and dialogue, "America's Welcome." Secure four of our leaflets and use them as a basis for four five-minute talks during the month. By these or any other available means give your school a new interest in Home Missions.

A CIRCULAR OF INFORMATION WILL BE SENT TO SUPERINTENDENTS EARLY IN DECEMBER

OUR WORK IN THE SOUTH

By Rev. H. A. Atkinson, Secretary of the Congregational Brotherhood of America

Extract from address given at the Annual Meeting of the Home Missionary Society

THE New South centers in the school. The first state university in America was the University of Georgia. After such a fair start, it is strange and rather pathetic to think of Georgia dropping out of the race, but to-day this state is getting back into line with the best of the North and South. New education demands new equipment and promises new ideals. Prior to the war the only Southern states with anything like public school systems were Virginia and North Carolina. These were destroyed by the war, but during the last quarter of a century the South has been interesting herself anew in the task of popular education. The plans of education have gone far ahead of the finances to make them real. For ten years the school taxes have been just as high as the people could bear; and outside of the regular state appropriation for schools, private enterprises and churches have been expending millions of dollars for the education of the young people of the South. The Martha Berry School for boys, at Rome, Georgia, which is so heartily endorsed by former President Roosevelt, has recently received large grants from Southern people, as well as from the educational boards of the North.

Piedmont College, at Demorest, Georgia, another school for mountain boys and girls, has completed its campaign for an endowment of $100,000, and is doing splendid service. Baptists, Methodists, Episcopalians, and Presbyterians, as well as other denominations, are pushing their educational interests. There is also a wider recognition of the common school and the value of fundamental education. In the Ante-bellum days the South maintained private schools, while the North developed a public school system. The New South marks advance in the new emphasis it is putting upon the public school system. The broad interest in colleges and professional schools, and the new dignity accorded the teacher, with the vocational training provided for all, is matched only by the eagerness with which the Southern young man grasps his opportunities for an education. It is no uncommon thing to find boys twenty-five years of age entering school in the first grade, and remaining, at great personal cost, until they finish the course. Education is recognized now as a public as well as a private asset. The time is speedily coming when every state in the South will have a compulsory education law, for the old feeling that the Negro should not have an education has given place to the new and better idea that the only safe way for the South to act toward the Negro is to give him a good common school education. This change of attitude has been brought about largely by the eagerness with which the Negro has embraced every opportunity to educate himself. The Negro father and mother have been willing to sacrifice and to bear almost incredible hardships in order that their boys and girls might have some education. Between the wisely educated black man and the educated white man there are no problems. The demand to-day is for more schools, better schools, and better equipped teachers. What the court-house was to the Old South—the social center—the schoolhouse is to the New South.

Socially and religiously the New South is set over against the Old. While it is true that the South will always be the conservative factor in social and religious reform, still a wider interpretation of Christianity is finding expression in the South to-day. In the future the South will be the reservoir of national power and religious fervor, to which the nation and church

will invariably turn in times of need. Religious tolerance is modified by the new ideas of education, and there is a less rigid adherence to denominational lines. The social interpretation of Christianity finds expression in the new attitude of the South toward the Negro. A short time ago, when the levee just above New Orleans broke, the leading white men of the district spent the night helping to rescue the Negroes who were endangered by the water. The fight against tuberculosis, in which the church has greatly assisted, embraces the Negro as its chief care. Better homes, better churches, better lights, all of these make for the betterment of the Negro's living conditions, and are helping to make him a better citizen. The time is not far distant when the South, like any other integral part of the nation with less sectional differences, will have the same political freedom, social democracy, universal education, and freedom of thought and religion, as any other part of our nation.

What has Congregationalism to do in the South? This is the question we are facing. In this connection it is interesting to note the fact that no civilization is unmixed. While we have the Cavalier element in the South, we also have the Puritan. In Georgia the Puritan has had no small part to play in the development of the state. The old church at Midway has been a source of inspiration and power. As early as 1724 Charleston sent to Boston for a Congregational preacher, and the Puritan preaching in this old city became the greatest moulding power in the society of that time.

To-day in the South we have a few churches in the cities and a great many smaller churches throughout the country districts. Most of these churches are democratic in their origin, but not Congregational. Most of the rural churches came to us at one time from the Congregational Methodist communion. For the most part these churches are small, weak, and inefficient. The church in the rural South has not caught the vision of the new day.

GOSPEL NAVY BIBLE CONFERENCE, STUART, FLORIDA, MARCH, 1912

The South presents an opportunity for Congregationalism. We need to strengthen the work in our cities. Atlanta has a good strong central church. The time has come for the church at the Seminary to change its location, build a new church house, seek the service of an able man, and make a strong rallying point for our denomination. Two good churches in Atlanta are possible at the present time. In Birmingham, under the new plan, the equipment will be increased and this church will do a real work for the city.

Memphis has completed its new building, and our leadership of the new day will here have something of the same swing it had at an early time. Jacksonville is going ahead with plans for rebuilding, and more than ever this church is destined to be the leading Protestant church of the city. The Southern cities present an especially attractive field right now. The labor movement, the new spirit that will be brought in by the tide of immigration that is setting Southward, and the notable increase in a feeling of civic responsibility, give a splendid opportunity for service in these growing centers of power in the southland.

The call for service in the country districts is also strong. Most of these country churches have services only once a month, so it is practical and feasible to have four churches join in the call of one pastor. This man should be trained specifically for this kind of rural work. His services must be for the community, and his task will be to get the members of the four churches to think in terms of their community. The rural district of the South presents a most striking example of the disorganized effect of individualism. There is an absence of community obligation.

Our churches in order to do their work, must appeal primarily to the value of community effort. The church must be made the social, intellectual, spiritual, and educational center of these rural communities. In order to do this the pastor must interest himself in the people and their living conditions, the health conditions, the recreational problems, and the industrial situation affecting the community to which his church ministers. The new emphasis on agriculture must be sounded through the rural pulpit. The revival of interest in the conservation of the soil must take the place of, or at least supplement, the perennial emotional revival so common in Southern communities. Here is an opportunity for Atlanta Theological Seminary more and more to instruct its students and lead them to prepare for work in the rural Southern churches, and to feel that these churches are their particular responsibility. Young men going through the Seminary must be led to think in terms of these churches that they are to serve. The church is still a leader. The question is to so man our churches and give them such a program that they will lead in the direction of the best thought and development in the South to-day.

LO, THE POOR ASTORS

Very likely the junior branch of the Astor estate has been transmitted in bulk to a single beneficiary for the last time. The preliminary inventory shows a total value of seventy-eight million dollars, of which, under the will, sixty-eight millions go in a block to William Vincent Astor.

It is well understood there is no natural right of transmitting property by will. Colonel Astor bequeathed this estate, and his son received it, only by permission of society; and if the young man reaches the normal expectancy of life we hardly believe society at that time will be granting permission for a similar transaction. True, the estate paid an inheritance tax of three million dollars—considerably less than a year's income; but that is a low price for permission to perpetuate so anti-democratic and anti-social an institution as the Astor fortune. It is perfectly feasible, constitutional, and just to frame such an inheritance tax that the cost of handing on a huge estate to a single beneficiary would be prohibitive, thereby compelling the testator to split it up.

We believe everybody should have every encouragement to produce as much wealth as possible; but endowing a young man with a great fortune is not a good way to make him a productive member of society. We do not think anyone's productive capacity would be lessened by forbidding him to bequeath sixty million dollars,

or even twenty, to an individual. The original John Jacob Astor would have pursued the fur trade just as assiduously if he had known he could not transmit his Manhattan farms to a single heir.—*Saturday Evening Post.*

ALASKA'S ENORMOUS TRADE

What the trade of Alaska means to this country is clearly and emphatically indicated by the government statement, just issued, showing that in 1912, exclusive of gold shipments, it amounted to the enormous total of $45,000,000, an increase from $20,000,000 in 1903, or about 125 per cent. in less than ten years.

For a sparsely populated country which has labored under many difficulties, the trade showing made by Alaska is remarkable, and merely serves again to emphasize the value of the northern country to the United States.

The bulk of the value of Alaska's trade at this time is represented by copper and canned salmon shipments. Gold shipments, the value of which must be added to the $45,000,000 for the year, amounted to $8,000,000 for the eight months ending in August, as against $5,000,000 for the same period in the preceding year. The value of gold shipments brings the total up to about $53,000,000.

By slow degrees the people of this country are coming to realize the richness of Alaska; and yet, on the face of the present showing, it is a question whether even the most optimistic of Alaskans fully realize what the northern country is capable of producing under favorable circumstances.

—*Seattle Post Intelligencer.*

HOME MISSION HELPS FOR CHRISTIAN ENDEAVOR TOPICS

The topics for missionary meetings for the first ten months of 1913 deal with the general subject of missionary work and missionary essentials, at home and abroad, followed by distinctively home and foreign mission subjects for the last two months of the year. The topics in which our Society is interested, and on which we expect to be able to furnish helps, are those named below. On some of

SUNDAY-SCHOOL OF CONGREGATIONAL CHURCH AT DOUGLAS, ALASKA

these topics we shall have much material, on others very little, but we shall be glad to send what we have for any month.

January 26—Evangelism.
July 27—Information.
September 28—Giving.
October 26—Going.
November 30—"Our Church at Work for Our Country."

A list of the suggested helps will appear in the magazine for the month preceding the meeting.

JANUARY 26

For the January topic—"Evangelism"—we would suggest the following of our leaflets:

"Under the Foothills" (Mormonism).
"Circuit Riding by Motor Boat" (Florida coast).
"Working over against Your Own House." The part to be borne by the individual church in the evangelization of foreigners.
"The Alien in Our English Churches." A plea for foreign mission work at our own church door.
"The Far-reaching Effects of Home Mission Work."
"The Twentieth Century Crusade." A challenge to heroism in the salvation of America.
"Winning Men to Christ on the Home Mission Field." Interesting incidents selected from letters and reports of missionaries.
"Gospel Tent Work in Rural Massachusetts."

Any of the above will be sent free on request. Write to The Congregational Home Missionary Society, 287 Fourth Avenue, New York City.

We have just printed in pamphlet form a little tableau and dialogue entitled "America's Welcome." This is a revision of the exercise which appeared last winter in the magazine, and represents the greeting given by American children to the children who are arriving from foreign shores. The exercise has been given in various churches with marked success. It is easily prepared. We will be glad to send on request as many copies as are needed by any church or society.

CENTRALIZED STATE ADMINISTRATION

The following from the *Rocky Mountain Congregationalist* gives expression to the expectations with which our Colorado fellowship look forward to the administration of all state affairs by a single body working through various departments:

At the recent state meeting in City Park Church, the new constitution was adopted with practically a unanimous vote. There were two reasons for this vote. First, our old constitution was not satisfactory to anyone. Second, those of the brethren who have been through the reorganization in other states felt that it was the right thing. In some form the new constitution has been adopted in eighteen or twenty states. So far as the committee could ascertain, there is not a single state in which the new constitution has been adopted in which there is any desire to go back to the old order of things. Now that the new constitution has been adopted, we will of course want to get well acquainted with it. When we get to understand it, it is quite certain that we will all like it. It may be a help to some to know that the changes will be few. Practically we were doing nearly all that the new constitution calls for. In what way, then, will the new constitution be a help to us?

First. At least for a time we will have a constitution which we will try to live. That in itself will be a great gain. It is always a mistake to have a law which is not enforced.

Second. The new constitution does away with useless and unnecessary machinery. There never was a good reason why we should be one hour a home missionary society and the next a state conference. It is a simpler and more effective way of carrying forward the enterprises of the church.

Third. The new constitution binds into one bundle the strong, independent churches and the smaller and weaker ones. The old constitution put the independent churches in one bundle and the missionary churches in another, and so far as the constitution had any bearing, the effort was to keep them separate. As a matter of fact, they should never have been separated. The strong church needs the weak, and the weak church needs the strong. The nearer we can bring them together, the better it will be for both. In place of trying to separate them, the effort should be to bring them together.

Fourth. The new constitution gives us a carefully chosen board of directors to there are emergencies arising, and especially carry on the work all the year. Always

in a pioneer state like Colorado. We have always needed some rightly constituted board to act between conferences.

Fifth. The new constitution throws the responsibility for the success of the work upon the state. Whatever succeeds and whatever fails now, it is a state matter. With home rule the responsibility rests upon the ministers and the churches of the state. This is as it should be.

Sixth. The new constitution in a businesslike way divides up the work and gives to each man a definite work to do. At present we will have three departments—a Home Missionary Department, with Dr. Bayley as chairman; a Sunday-school Department, with Mr. Allison Stocker and Superintendent Bush directing the Sunday-school work of the state; and a Systematic Beneficence Department, with Dr. Weitkamp, state registrar, as chairman, to push the Apportionment work.

THE TREASURY

MONTHLY COMPARATIVE STATEMENT

By Willis E. Lougee, Treasurer

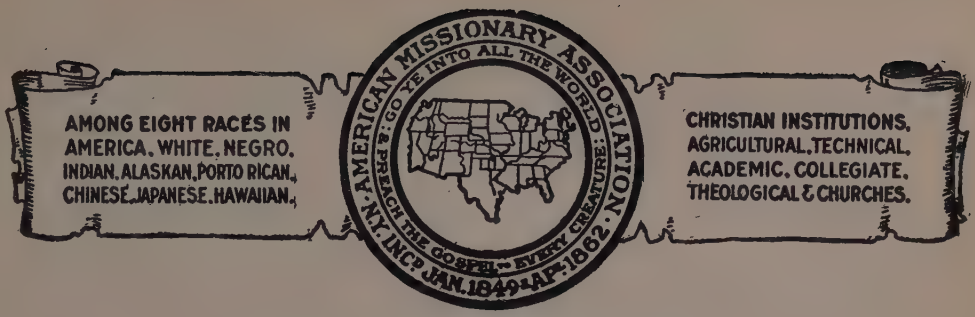
OCTOBER RECEIPTS

	Churches	Sunday schools	C. E. Societ's	Women's Societies	TOTALS	Individual Contribut.	Constit. St. Soc.	Income	Legacies	TOTALS
1911.....	$3,359.19	$42.37	$63.33	$2,239.31	$5,704.20	$1,899.20	$1,207.98	$ 815.02	$6,894.16	$16,520.56
1912.....	3,040.84	115.93	10.00	2,499.41	5,666.18	1,719.77	1,222.17	1,671.70	23,716.06	33,995.88
Increase.	.....	73.56	.....	260.10	.....	.....	14.19	856.68	16,821.90	17,475.32
Decrease.	318.35	.....	53.33	.....	38.02	179.43	.....	.....	.....	.....

FIRST SEVEN MONTHS OF FISCAL YEAR, ENDING OCTOBER 31, 1912

	Churches	Sunday schools	C. E. Societ's	Women's Societies	TOTALS	Individual Contribut.	Constit. St. Soc.	Income	Legacies	TOTALS
1911.....	$23,534.97	$569.66	$211.49	$9,872.03	$34,188.15	$10,500.55	$15,055.48	$ 9,877.97	$63,880.36	133,502.51
1912.....	22,252.21	866.36	226.29	8,039.35	31,384.21	7,028.16	10,210.72	13,628.29	96,970.64	159,222.02
Increase.	.....	296.70	14.80	.....	.....	.....	....	3,750.32	33,090.28	25,719.51
Decrease.	1,282.76	....	.....	1,832.68	2,803.94	3,472.39	4,844.76	.....	.....	.....

The above figures need no explanation, and they emphasize the fact that were it not for the legacies it would be impossible to continue the home missionary work on its present basis. It is possible that many churches which have adopted the Apportionment Plan are holding their contributions for distribution at the end of the year, and that the receipts for December may carry the totals beyond the level of last year. We hope so. It would seem, however, that the time has come when it is absolutely necessary that large personal gifts shall be received for the extension of Christ's kingdom in our own land. Many of our friends have been giving large sums for the aid of colleges, Young Men's Christian Associations, and other institutions, but we hear of few large gifts for home mission work, which is the foundation of all these movements. Not long since, the treasurer of a missionary society in another denomination was gratified by having a friend interested in the work of that denomination come to his office and place fifty thousand dollars in cash upon his desk as a special gift. Is there not someone who would be willing at this time to invest a large sum in one of the departments of our work where the lack of means is preventing progress?


AMONG EIGHT RACES IN AMERICA. WHITE. NEGRO. INDIAN. ALASKAN. PORTO RICAN. CHINESE. JAPANESE. HAWAIIAN.
AMERICAN MISSIONARY ASSOCIATION
INC. JAN. 1849 AP. 1862
GO YE INTO ALL THE WORLD: PREACH THE GOSPEL TO EVERY CREATURE
CHRISTIAN INSTITUTIONS. AGRICULTURAL. TECHNICAL. ACADEMIC. COLLEGIATE. THEOLOGICAL & CHURCHES.

OFFICE, 287 FOURTH AVENUE, NEW YORK.

Honorary Secretary and Editor, A. F. Beard, D.D.; Corresponding Secretaries, Charles J. Ryder, D.D.; H. Paul Douglass, D.D.; Treasurer, Henry W. Hubbard; Secretary of Woman's Work, Miss D. E. Emerson; District Secretaries, Rev. George H. Gutterson, Congregational House, Boston, Mass.; Lucius O. Baird, D.D., 19 So. La Salle St., Chicago, Ill.; Rev. George W. Hinman, 21 Brenham Pl., San Francisco, Cal.; Field Representative, Mrs. Ida Vose Woodbury, Congregational House, Boston, Mass.

THE ANNUAL MEETING OF THE AMERICAN MISSIONARY ASSOCIATION HELD AT BUFFALO

Oct. 22-24, has been so well characterized by Secretary L. O. Baird that, with thanks to *The Advance,* we give it to our readers.

FIFTY YEARS OF EMANCIPATION

The dream of Lincoln realized at the 66th Annual Meeting of the A. M. A.

A MILLION DOLLAR MEMORIAL

By Secretary L. O. Baird, D. D.

FAITH has changed to sight. When Lincoln penned his name to the Emancipation Proclamation in September, 1862, he might have hoped to see within fifty years a black race producing all the types of efficient manhood and refined womanhood, but he only could have dreamed of seeing white men of the South standing by the side of these colored men and colored women pleading that they be given a higher education and a fair chance to attain to their best. There is a new industrial South, and there is also a new South in human relations. When a leading educator of Louisiana, the grandson of a slave owner, of his own free will, mounts a platform to plead for a Million Dollar Endowment of higher institutions for colored youth, a stream of tendency is uncovered which in time even a Tillman or Dixon will be unable to misrepresent or to pollute.

NOT BY COLOR.

When a county superintendent of a Southern Commonwealth travels north a thousand miles to preach a lay sermon on the gospel of Jesus, which judges not by color, but by manhood, and shows what is being done to make that manhood and confesses to the unfairness which is often shown in the distribution of opportunities, we have a demonstration that the three elements needed to solve one of our most difficult national problems have

at last been brought into helpful relations, namely, the Negro, the Southern white man and the Northern friend. How the story of this dream came true is to be found in the doings of the Annual Meeting of the American Missionary Association, held in Buffalo, N. Y.

The delegates were welcomed amid falling leaves and pattering rain. But the moist weather did not prevent the beauty of this city of detached homes impressing itself upon the cliff dwellers of the skyscraping city, as well as upon those from the open country. Rich tints had touched the leaves with autumnal glow. The climbing vines on private dwellings and public structures added a tracery beyond the skill of man. Thus the classic lines of the large First Church were softened into a friendliness which made one expect to be at home as soon as he discovered it to be the end of his pilgrimage—and he was. Dr. Frank S. Fitch went to western New York as a Congregational pioneer thirty years ago. He has since become the beloved father of every good work. Five Congregational churches have sprung from the generosity of this mother church. In fitting manner he gave the opening words of welcome Tuesday afternoon, October 22nd. The parity of the lay and clerical orders in our communion was manifested by Mr. Wm. H. Crosby being called upon also to voice the welcome for the city and the state. The response was made by President Cyrus Northrop with that happy ease and consummate skill which has endeared him to multitudes as an ideal presiding officer.

A THRILL OF JOY.

The report of the treasurer, Mr. H. W. Hubbard, sent the first thrill of joy through the meeting, which is to be epoch making. Not only were all bills paid for the current year, but a deficit of $14,518.56 carried over from two previous years was wiped out and $299.61 left to begin the new year of faith. There was an increase of gifts from the churches amounting to $4,870.14 and a decrease of gifts from individuals amounting to $5,703.15, the total from these two sources being $210,029.94. The amount from legacies was $110,654.65, an increase of $22,094.02 over last year. Receipts from the Hand Fund and other sources brought the grand total up to $504,236.30. It was hard to visualize the sacrifice, determination, and pathetic yearning of 18,000 young people and their friends for the Christian opportunities the Association offers back of the item "Tuition, $67,587.07." Wrapt in that one line were long days of toil at five to ten cents an hour, sacrifice of home comforts—yes, even necessities, that the children might have a chance. Here is a mother taking the plow handles out of the boy's hands that he might furnish his head with riches that could not be stolen or destroyed, while she tramped the furrow. Even figures sometimes are eloquent.

From the Annual Survey summarized by Mr. C. A. Hull of New York, Chairman of the Executive Committee, it appeared that through sixty-six Negro schools, 12,000 pupils were reached. 3,000 of them got the home influence of dormitory life; over 4,000 more were in Sunday-schools conducted by the institutions; 7,605 pupils received industrial instruction under special teachers with special facilities. 1,600 mountain

boys and girls, one-third under the home influence of dormitory life, were saved from the stultifying influence of child labor in southern mills. Christian settlement work is essentially included in the service of most of the schools, but has been formally organized and rewardingly developed under lady missionaries at La Follette, Tenn., a coal mining town, Lynn, N. C., a cotton mill village in the mountains, and more recently at Nat, Ala. The usual church and parish ministries have been carried on with a variety of community activities, including libraries, playgrounds, clubs and campaigns for community sanitation and beauty. Work of this type especially fits in with the need of the mountains and might be indefinitely extended did resources permit.

CHURCH WORK IN THE SOUTH.

Negro Congregationalism in the South is not a large thing when judged by numbers, but from the testimony of leaders in other denominations its leavening quality is invaluable. The churches number about 150 with some 10,000 members. At least three-fourths of the churches in cities and towns are doing the Lord's business in a way and on a plane to make the heart rejoice. The rural churches as a group suffer more from ignorance, extreme poverty and often fluctuating population. Yet nowhere can one find more satisfaction than in some of the better country churches among home-owning communities. The past year has been notable among them both for active evangelism and for constructive social leadership, the betterment of schools, farmer's organizations and the like. Several rural churches have also built houses of worship.

Important beginnings have been made toward a program of advance for churches in the larger cities, the completion of which will involve several years and the large co-operation of the Church Building Society.

Mountain churches have shown unusual aggressiveness in property matters and new preaching points have been occupied. Indian church members still put many to shame with their average of almost a dollar apiece for benevolences in addition to gifts for church support. The Oriental Missions continue to conquer through the cross. The ten churches increased their membership over 20 per cent. by adding those who "were being saved." To the great joy of our honored superintendent the work is reaching some of the comparatively few Oriental women on the coast who by their seclusion have been less accessible to ordinary evangelizing methods.

Some new developments are a resident missionary director for Oriental students at the University of California, an inter-denominational movement which sends out as a general evangelist to scattered Orientals on fruit ranches, in railroad camps, etc. Dr. C. R. Hager, a former American Board missionary who baptized Sun Yat Sen. The story of progress in Porto Rico with school, medical missions, and churches, continued interdenominational co-operation as in a sixteen-page monthly printed in Spanish bringing religious helps, not before available, made one thrill with expectancy at its practical optimism. Alaska and Hawaii brought their triumphs and their trials and their only lack, that of resources. The half which lay within arm's reach could not be touched. The Samaritan heart had to

act the Pharisee and Levite part and pass by on the other side, while the despoiled sank back to suffer and to wonder.

A CONCERT OF PRAYER.

From the days of the sixties a feature of each session has been a Concert of Prayer. At four o'clock all over the country, in missionaries' homes, and in school centers, students and teachers gather to thank God and take courage. As the Honorary Secretary Dr. A. F. Beard spoke lovingly of the army of 850 teachers and missionaries looking to Buffalo and to the Throne of Grace, the great church became peopled with a multitude of unseen faces, like those that Raphael has dimly drawn about the Holy Child in Mary's arms. The little yellow slips bringing telegraphic messages from many schools made a modern scripture reading which was non-canonical but inspired of life.

Equal with the beginning was the middle and end. The preacher was Dr. Potter of Hartford. The Emancipation Proclamation gave the keynote to the entire session. The sermon called for new advance to complete the work of uplift along the new lines of modern conditions, so also did the secretarial paper by Dr. Ryder on "Changing Methods but an Abiding Purpose." The time of the sessions was about evenly balanced between the speakers from the field and the pastors at the home base. From the South came Flynn, Price and Inborden; from the East came Richards, Raymond, Swift, Campbell and Small; from the West came Creegan, Burton and McKinley. Interspersed with questions of race-uplift where the questions of the relations of the Association to the churches through the Apportionment Plan and the National Council. The desire to subordinate plans, and even modify constitutions, if necessary, to accomplish the largest good for the Kingdom was manifest in the discussion of these subjects. There was expressed, however, the evident danger lest in a moment of unconsidered enthusiasm for the building of a larger denominational house some old and fruitful trees be hewn down before it was shown that when the house was completed the churches would want to move in. Often a man has built a mansion which he has never enjoyed as much as the less pretentious home under the big trees. To regrow the trees is impossible, to sell the house is often difficult. Notice of an amendment was offered by a member of the Executive, so that it will be possible, if found expedient, to include the membership of the National Council in the membership of the Association.

NOT A PROBLEM BUT A MAN.

Hon. William H. Lewis, of Washington, D. C., assistant United States attorney, gave a strong address in a fine spirit on "The Negro as a Citizen." With a quiet self-restraint he argued for rights. He asked no privileges for himself or his race. He simply desired that public sentiment regard him just as other citizens and treat him in the same way. "If this were done there would be an end of the so-called Negro problem. I am not a problem, I am a man."

The same note was sounded by Prof. Kelly Miller of Washington in an address which was its own proof of the possibilities of Negro advance. The large audience which filled the Pilgrim Congregational church where

this session was held needed no other proof of the success of the Association system of uplift through church and school than this address, nimble of wit, clear in expression, cumulative in argument. On the following night Mrs. Mary Church Terrell of Washington spoke of "The Emancipation Proclamation and the Development of Christian Womanhood in the South." She pleaded for a fairer judgment of her people. While compelled to live in the worst sections of most cities, mothers were expected to bring up children moral and clean. The record of what had been done in spite of heavy handicaps indicated what might be done in a fair field.

JESUS CHRIST SETTLED THE RACE PROBLEM.

The most striking feature of the meeting was the light thrown upon the attitude of the better South toward the Negro. When Mr. Chas. L. Coons, superintendent of public schools in North Carolina, a Southerner whose father was wounded at Gettysburg asked, "What shall we say to those among us who are so busy discussing the so-called race problem, racial integrity, the white man's burden, and kindred academic questions?" and answered, "They forget that Jesus Christ settled the race problem for them more than 1900 years ago when He declared that "One is your Father, which is in heaven, and all ye are brethren." it seemed as if a new day had come. He showed how North Carolina Negroes owned or controlled more than one out of every four farms, though the Negro population is only one-third of the total population of the state.

Another witness to this same trend from another part of the South was Dr. J. H. Dillard, president of the Jeanes Fund and a trustee of the Slater Board, a resident of New Orleans, and hearty supporter of our work both in school and church. He stood for a fairer division of the public school money. The need of the rural South could not be depicted. "Nothing I can say, no book you can read will give you any adequate idea of the backwardness and destitution." The Jeanes Fund pays the salary of trained Negro teachers who visit among the rural schools, giving better methods, starting building funds, community groups, etc. The sacrifice and devotion of these Negro girls, as with suitcases in hand, they sometimes tramp eight miles into the country to share with their people the training that was theirs, were worthy to be put alongside of the old Southerner's praise of the black "Mammy." He has five times as many calls for these Negro teachers by white county superintendents as the Jeanes Fund can supply.

He showed that with the South using 30,000 colored teachers and calling for five times as many normal graduates as could be supplied, it was easy to see that reinforcement of the institutions supplying the demand was imperative.

A MILLION DOLLAR MEMORIAL.

It was accordingly suggested that as a fitting memorial of the Fiftieth Anniversary of the signing of the Emancipation Proclamation the Executive Committee launch a movement to secure in large sums from individual donors the sum of one million dollars as an endowment to equip properly Fisk, Talladega, Tougaloo, Tillotson, Straight, and Piedmont for their Christian and patriotic work.

The matter was discussed in the business session and unanimously adopted. That this should in no way embarrass the Apportionment Plan was made plain, and that no church appeals should be made was understood. It was felt that the untouched resources of Congregationalism and the patriotic spirit of the new philanthropy would respond to this challenge of supreme importance.

The Woman's Meeting Thursday afternoon was opened with a report from Miss D. E. Emerson, the New York Secretary of the Woman's Bureau. Miss Mary C. Collins, who has spent her life among the Sioux, was listened to intently by the large and greatly interested congregation. Miss M. L. Phillips, Principal of Lincoln Normal School, Marion, Alabama, spoke out of her twenty-five years' experience in the Black Belt, and her stories of her pupils' struggles for an education elicited frequent applause. Mrs. Ella Sheppard Moore, one of the original Jubilee Singers, who sang before the crowned heads of Europe fifty years ago, gave vivid recollections of her life in slavery. Miss Valentyne's interesting story was followed by Mrs. Roy B. Guild, President of the Woman's Home Missionary Federation, which closed the exceptionally impressive session.

The election resulted in re-instating the old officers, adding Hon. H. M. Beardsley of Kansas City to the list of Vice-Presidents, and placing Mr. W. S. Maddox on the Executive Committee to fill a vacancy.

The music of the sessions was furnished by a mixed quartet from Fisk University to the delight of all. While "The sweet chariot swung low," and "Little David played on his harp," it was evident that the race is not only "inching along like a poor inch worm," but is marching to Zion the Beautiful City of God.

NOTES AND EXCERPTS FROM THE ANNUAL MEETING

The notes and excerpts which follow will perhaps bring an additional taste of the good things of fine flavor which the attendants at the sessions greatly enjoyed. We can but give the drift of the valuable papers.

SECRETARY RYDER'S PAPER

It was an excellent presentation of considerations, often overlooked. In calling attention to the original purpose of the prophetic men of the past in the beginning of the Association and in its onward history, Dr. Ryder spoke of a common failure on the part of new comers to appreciate what had gone before. "Other men labored and we have entered in their labors," said the Apostle, but many are so oblivious of this that they fail to recognize or to heed the fact that there was a yesterday as well as to-day. To forget or to ignore the attainments and the achievements of the past and to find

little in it to conserve is more than a conceit, it is a blunder, said secretary Ryder. As Dr. Jefferson in his book on "The Building of a Church" writes of such—"They begin at once to reorganize. They set out before breakfast to make it all over. The Sunday-school is on a wrong basis. The Young People's Society has faulty methods. The Woman's Missionary Society has an antiquated constitution, and all these changes must be made immediately.

So, said Dr. Ryder, in the development of a great enterprise like that of the American Missionary Association the temptation comes to each succeeding generation to imagine that they and they alone are the wise and far-seeing agencies of the work. How often we hear it said that our missionary societies are *at last* coming to cordial and fraternal relations; that irritations are vanishing, and that executive boards, prudential committees, secretaries and treasurers are *now* uniting for the furtherance of the kingdom, while this has been the abiding purpose and practice of the societies both in their boards and officers for half a century. Happy conditions of co-operative unity are true, but they are not new. We do not need to criticize the spirit or the work of those who have gone before, nor to do other than honor their memory for the way in which they worked out the grave and serious problems that fell to them. We stand where we are to-day by climbing upon the shoulders of those who wrought out past achievements.

This is truth, but there is another; while he who ignores and discounts the past as if actual achievements are just beginning with the immediate present, it is also true that "new occasions teach new duties." The fool hath said in his heart there is no history, but he who lives in the history is a fossil. One should be neither the one or the other if he can help it. It is rather for us to cling to the abiding purpose. That purpose is "to conduct *Christian missionary and educational operations and to diffuse a knowledge of the Holy Scripture* in our own country and in other countries which are destitute of them or which present open and urgent fields of effort."

Secretary Ryder indicated some of the significant features of this original purpose. This purpose abides. Its first word is "Christian"; its second is "missionary"; its third, "educational." But these three are one. They are indivisible. If we accentuate one part, it is in the interest of the others. It is not our purpose to discard or to neglect either. When we cease to stress the Christian purpuse we weaken the missionary spirit; and to think that we can do our work by simply or chiefly making it philanthropic, or secularizing it in education is not only to ignore the past, but it is to invite failure in the present. The church must be educational, and the school must be positively Christian; while from the executive committee, through the administrative officers, the instructors and teachers even into the industrial departments, the motive, the spirit and the consecration in actual outworking must be "missionary." Only so, shall the purpose of the A. M. A. abide, and only so will its work abide. In this our duty is ever to displace the good with the better and the better with the best.

PRESIDENT CYRUS NORTHROP

"There is some diversity of opinion as to the kind of education the Negroes need, but there is hardly less diversity of opinion as to the kind of education the whites need, and under the cover of that proposition many people are advocating what they call practical education for both whites and blacks. They do not call the classics practical. The embodied thought and culture of all the ages is not practical. Plato, Socrates, Demosthenes, Virgil, Homer, Dante, these are not practical. A treatise on the proper method of destroying weeds or killing cut worms is practical. But what difference in the intellectual condition of the student who has studied the works of these men who are not practical and that of the student who has learned only how to kill weeds or cut worms. I am quite ready to admit that the study of methods for killing weeds and cut worms is much more important to a farmer than the study of Homer or Shakespeare. But that is no reason why the whole human family, white or black, should be put on an intellectual diet of weeds and cut worms. There are some other important things besides these. There are great questions in government; in economics; in business; in social life and in religion, for the proper consideration of which trained minds are needed, and nothing has ever been discovered that will train minds more effectually than the classics and other studies that are counted as not practical. The peculiar service which has been rendered by the American Missionary Association is as much needed to-day as ever, and in view of our brightening prospects for a higher national life is probably more needed than ever before." Dr. Northrop went on to say that nobody doubts the value of vocational training for blacks and whites alike and nobody ought to doubt the wisdom of the A. M. A. in establishing and sustaining its institutions of higher learning. A vigorous plea was also made for the immense majority who are farmers and tillers of the soil. For the material prosperity of our country the greatest need is a knowledge of scientific farming. "Back to the farm," to the mother which feeds us all, is good instruction for millions, white and black alike. The American Missionary Association is thoroughly alive to the importance of improving the Negro farmer and of the country schools. Dr. Northrop also spoke eloquently of the work of our churches and the blessedness of the service. When the Negroes shall be freed from the lingering influences of superstition and ignorance, their intense religious emotion will in the clearer atmosphere of knowledge and spirituality become a mighty force for lifting men from the worship of worldly things up to the worship of God. The close of President Northrop's address was very impressive.

SUPERINTENDENT CHARLES L. COON OF NORTH CAROLINA

Professor Coon, Southern white born and bred, in an address upon "Our Responsibility to the Negro," gave a great heartening to all A. M. A. workers in his thoroughly Christian spirit and eloquent words. We can give no adequate idea of the power of his utterance in any excerpt to which our limitations of space confine us. The spirit of it may perhaps be understood by a quotation or two. "What shall we say of those among us who are so busy discussing the so-called 'race problem,' 'racial integrity,' 'the white man's burden,' and kindred academic questions, that they have no time, or heart, or skill left with which to make the deaf hear, the blind to see, or to preach the gospel to the poor? They forget that Jesus Christ settled the race problem for them more than 1900 years ago when he declared that 'one is your father which is in heaven and all ye are brethren.'

"What shall we say to those who talk so persistently about the Negro being the 'white man's burden' that they have no time to realize their responsibility to all the creatures that God has made?"

Professor Coon went on to show the wonderful development the Negro people have made; "great strides in educational and material progress," and convincingly demonstrated that the Negro people of North Carolina by their industries were so far from proving to be a burden that the State has made it a crime for a labor agent to aid in the removal of a Negro from the state. Not only are the colored people forging ahead in thrift and possessions as fast or faster than their white neighbors, but those who have not attained are doing the great bulk of the manual labor on the farms of white men, on the roads and railways, and as lumbermen. They also carry most of the household burdens. The race in North Carolina has made a great record. Southern Christian white men are bound by a peculiar responsibility to aid the Negro at their doors with education, with sympathy, with the gospel of love and with everything which will promote good feeling, brotherhood, and peace to the end that the Kingdom of God may be promoted among us.

REV. C. REXFORD RAYMOND

Any bare intellectualism in educational methods is fraught with real dangers. Reality, power and value are given to the truths we teach only when these truths are seized in an atmosphere of religious feeling. We realize what we feel. Our wills are stirred to action when emotion gives a commanding value to convictions. The people to whom we minister and particularly the Negro people in their responsiveness with fervor and unction to religious ideas possess an asset of great value. We should recognize their warmth of temperament as an endowment from God to be conserved and utilized. There is a danger whenever an unemotional

religious program fails to capture the enthusiastic response of the whole person. Therefore, I urge that the American Missionary Association be given a large and generous support in its policy of maintaining in its educational program an atmosphere of religious fervor. This means an abiding need for missionaries who are themselves fervent in spirit as they serve the Lord. Our missionaries can perform no higher task and render no higher service than to be alive in every sense to the great realities of the love of God of which they are witnesses. The great triumphs of the American Missionary Association from the beginnings of its history before the days of great buildings and endowments may be traced directly to the consecrated zeal of those heroic men and women who turned their faces South, used to serve and to suffer. No wealth of scholarship in the successors of these pioneer apostles could make up for a lack of that leaven of religious fervor which enabled them to bring the heart of the gospel into the lives of the outcast and neglected. All this means that our missionaries of to-day must be able to translate the love of God into a present reality. This red-blooded religion in men and women alive to the finger tips must enter into the entire fabric of our work. The laboratory, the library, the farm, the machine shop, all days, all work and all life must feel the sacred enthusiasm. We do not provide education without religion, nor religion without education, but we offer for the solution of all our problems in the uplift of humanity, *religion and education,* the firm handmaids of civilization.

REV. CHARLES E. McKINLEY, D.D

In giving his "Impressions of the A. M. A. field" from the viewpoint of a pastor, Dr. McKinley said that in several visits to different sections of the South the first impression was the relative poverty of soil and culture when compared with that of New England and the West. To go from the fields of Connecticut or Illinois to the fields of Alabama or Mississippi seemed like passing from a palace to a hovel. His impression was strong that the field of the A. M. A. is fitly typified both in its amplitude and in its poverty: in the immeasurable multitude of human beings who as a race are unspeakably poor in everything that makes life truly rich. The Good Shepherd sees them assuredly with great comparison and one reason why the pastors of Northern churches rejoice in supporting the A. M. A. is because it is doing all that it can for these distressed and needy people. How much they need enlightenment for mind and spirit. This must come primarily through the school. It is the teacher's work to feed their starving minds and hearts. The A. M. A. has seen this from the first. It has raised standards for school and church which are the real hope for the rising of the race. Elementary teaching for the elemental, higher for those who can receive the higher, and still higher discipline for those who can become leaders and helpers of their own race upward. In his own

words, Dr. McKinley said, "I am happy to-day in being able to point to a conspicuous and well-nigh perfect example. Last May I attended commencement at Tougaloo University. I saw something of the conditions out of which those students had come and what Tougaloo is doing for its pupils. That its work is great and blessed, an influence for good among both races, far and wide, an asset of great value to the commonwealth I need hardly say." We wish we could quote at length the eloquent and well deserved testimony which follows to the work of Tougaloo University and the high appreciation of its President, Frank G. Woodworth, of twenty-five years, who, he says, "has realized my dream of the good shepherd, and built in the Southland an educational institution that really shepherds its flock. He has been among other things scholar, teacher, preacher, educator, administrator, builder, but above all, has been a shepherd of his flock, and I am not surprised that in all the years not one graduate of Tougaloo has ever gone seriously astray." . . . "The impression left on me was that beyond question here was an institution that had learned how to handle its problem. The very strong impression that this one pastor has received and passes on to you is that if all the workers of the A. M. A. can be thoroughly imbued with this idea, that conception of our duty and our opportunity will lift our work to its maximum efficiency."

ABRAHAM LINCOLN AND EMANCIPATION

Principal T. S. Inborden

THERE is very little that I can tell you about Abraham Lincoln that you do not already know. There is one characteristic of his life which I think worthy of great emphasis. He always did what he conceived to be his duty irrespective of what his friends or the rabble thought. If the ruling powers in this country lived up to the highest dictates of their conscience and if their lives were characterized by the highest sense of duty and absolute justice in all civil and political affairs the history of the country would tell a different story.

When vital principles of the United States constitution have been so construed by political chicanery and trickery as to eliminate a large part of its most loyal subjects from the nation's counsels it shows that a revival of conscience is needed. This fact in itself precludes any possibility of getting justice in the courts or any protection in a fair and honest competition.

Lincoln would set aside the ruling of the court to do justice to an individual. He did set aside the judgment of many courts to do justice to four millions of Negroes who were under the yoke.

I do not wish to talk about Lincoln so much as I wish to talk about our Emancipation. Lincoln signed the document which created the condition for our complete emancipation. He freed the Negroes as far as chattel slavery was concerned, but left them among a great people to continue the work of emancipation of them from the thraldom of ignorance, superstition

and sin. He left guarantees of their emancipation and protection, and except where these guarantees have been removed no race under the sun has emancipated itself as this Negro race has done.

In spite of handicaps and prejudice our race has pressed forward in every line of endeavor.

The large and beautiful churches of the Negro people in all our Southern cities where the Negroes are found in any considerable numbers show that they have learned the value of beauty in art as well as in nature. These churches are excellent indices of their progress. We may under-rate the preacher, but we shall be bound to respect the audience for its great size.

For fifty years the American Missionary Association has been carrying out the great Lincoln's edict, in Fisk University, Talladega College, Tougaloo University, Straight University, Tillotson, Emerson, Avery Institute, LeMoyne Inst., Jos. K. Brick, Gloucester, Albany and a half hundred other institutions in different states. In the New Jerusalem, Ware, DeForest, Cravath, Chase, Bennett, Spence and others who wrought as teachers in the American Missionary Association will take their places by the side of the immortal spirit of the great Lincoln because of their fidelity in the work of emancipation.

Educationally, we have made great strides all along the line.

Three thousand educated teachers are engaged in the work of public school education in the state of Virginia and North Carolina alone. They are found in about every occupation in which the white man is engaged.

We are living in a materialistic age and with many nothing counts now unless it can be counted in dollars. I have gathered a few facts relative to the Negroes' progress not simply to show that they are moving upward but to refute the statement that the Negroes are a shiftless lot who will not work for love or money. For several years I have made special study of the conditions in my own state of North Carolina. Let us take three counties adjoining our schools.

Edgecombe County has an area of five hundred and fifteen square miles with a total population of about thirty-two thousand. The Negroes in this county own a total of personal and real property which amounts to $562,-511.

Nash County has an area about the same as Edgecombe County with a population about thirty-three thousand. The Negroes own a total of real and personal property to the value of $596,552.

Halifax County has an area of 681 square miles with a population of about 37,000. The Negroes own a total of real and personal property to the value of $748,310. All this is absolute gain since emancipation. I trust it will not be taking too much praise to ourselves, if we say that our own Joseph K. Brick School has had some influence in the Negroes buying land. It has been our text as well as our sermon here for all these years *"to get land."* Negroes own personal property *in the state of Virginia to the amount of seven million dollars.* The total value of their possessions in the state amounts to more than twenty-five millions.

These figures do not show that all the Negroes are lazy and shiftless. We do not pretend to say that many

are not lazy and shiftless. That may be true of all races. When the farmers can not get laborers it is not always due to the fact that the Negroes will not work but to the fact that the Negroes are on their own farms and farming on their own account.

Getting an education, getting land, making homes for ourselves and our children, and helping to create a healthful environment in which to live, are all potential movements in the direction of our complete emancipation.

AN APPRECIATION

The notice which appeared in the Portland daily papers in October that Prof. Fred. W. Foster had died, is but small commentary on the work of a man who in a quite, unpretentious way had accomplished a great work.

Born in Maine in the year 1845, he taught in her district schools, her high schools, and in one of her normal schools. In 1889 he was called by the American Missionary Association to open the Chandler Normal School in Lexington, Ky. Two years later he went down into the rice swamps of Georgia, to Dorchester Academy. Here he taught for fourteen years. He found a small country school, with three teachers besides himself; when he left, fourteen years later, there was a large plant, boys' and girls' dormitories, dining-room and kitchen, shops for the boys and opportunities for industrial training for girls, a chapel, twelve teachers and three hundred and ninety-seven pupils. He was self-depreciating in his estimate, but had an exceptional power to create high ideals and to promote righteousness. He was pre-eminently a teacher, an educator of head, heart and hand. One of his colleagues said of him, he was "a regular Yankee," which however did not refer to the land of his birth so much as to his characteristics, and especially his versatility. Whether he was demonstrating a problem in geometry, showing the boys how to build or mend a fence, to put up an industrial building, or teaching his large Bible class, he was everywhere effective for he was instructing, drawing out, putting every one to the highest test of his usefulness, a plane on which he always stood.

This Bible class was a wonderful inspiration to any one who had the good fortune to visit it. On Saturday night the room would be crowded with black boys and girls, all eager and anxious, hanging on his very words as men hung on the words of the Man of Galilee, and the information which they obtained and which they retained would have put to blush not only many boys and girls in our private schools in the North, but most of the boys and girls in many of our Sunday-schools.

The work and the climate were too much for him. He resigned his position in 1905. Since that time he has been an invalid although never ill before in his life. His weakness and suffering were borne with great patience and cheerfulness, and when not long before his death one said to him, "If you had not gone South you would not be where you are to-day," he replied, "If I had my life to live over

I would do just exactly the same. Even as I am now I do not regret a single day spent in the work." There are many hearts in the North, students in his high schools and the normal school, many friends and acquaintances who mourn for him; but through that black belt of the South in many a humble home his memory will be sacredly cherished as a great benefactor and noble Christian missionary who gave himself freely for God's poor.

W——

DON'T YOU LIKE THE TOWER?

PRINCIPAL Wiley of Fessenden Academy, Florida, is a live man with a live school. He is a progressive educator who does things. He writes, "I told you of the efforts to buy a large bell which would ring out the old and in the new. You remember it was bought with the money of the Confederate soldier, Yankee philanthropist and slaves, and sons and daughters of slaves. Now after sixteen years the younger set knows enough to build a tower for this same bell. These know chisels from screw drivers and know hatchets from other sharp edged tools. Some good has been done. You rejoice with me, I am sure, in this Christian evolution of the hands and hearts of the people. Don't you like the tower? It teaches patriotism, as well as promptness and duty, with its stars and stripes floating to the breeze. This is your 1912 souvenir of Fessenden Academy."

HELPFUL SYMPATHY OF SOUTHERN CHRISTIANITY

DR. W. D. WEATHERFORD is Student Secretary of the International Committee of Young Men's Christian Associations in the South. He is a Southerner through and through, and is spending his life in and for the South. He knows men and conditions in the South. We are glad to call attention to his address delivered at the Conference for Education in the South in Nashville, Tenn. We take it from our valued co-worker, THE SOUTHERN WORKMAN, regretting that our limitations of space compel an abbreviation. After asserting that "the time has now arrived when we of the South as a united people should deliberately set ourselves to a constructive work in Negro training," he mentions certain

definite lines of work demanded. First, better school houses. "The log school house for Negro children is still greatly in evidence." "The average cost of school buildings and grounds for Negroes in South Carolina public schools is $248.88. The average rural public school building for Negroes is a mere hut." The next demand is a larger amount of the public school fund to be used for colored children. "One state in the South, for example, spends annually $12.62 on every white child, and $1.71 per year for every Negro child." Another need is better supervision for Negro public schools which has been "almost entirely wanting." Dr. Weatherford next speaks of the *encouraging signs of progress* in the public school education of Negro children. One is, the large interest that Negro parents are taking in the education of their children, where they are in sacrificial way supplementing the public school funds for a better chance. Another is, that where there has been anything like a proper supervision the social outcome in the school community has been very marked. The influence of good teaching is almost immediately apparent in the homes of parents. The better school makes for a better home life and for better morals.

"Another element of progress and encouragement lies in the new attitude which the Southern college men are assuming toward this whole matter of race relationships. Those of us who have been working a little in this field are forced to acknowledge that it is not always easy to interest those of more mature years, who have become engrossed in the worries and cares of life and come out of a period when perhaps it was impossible for men to form calm judgments. In the tolerant, broad-minded friendliness of the rising generation of college men lies the hope of the Negro race. Eighteen months ago the Young Men's Christian Associations in colleges of the South launched a movement for a definite study of this problem of the Negro by Southern white college men. Our most sanguine hopes did not lead us to believe that we would be able to get more than two thousand Southern college men studying this question within the first year. In fact, so timid were we that at our student conference, where we gathered leaders from all of the colleges of the Southeast, we planned to invite personally a group of more mature and broadminded students to enter this study. We felt that if they became genuinely interested each man could go back to his college and start a similar study group. We had no hope that we could secure more than fifteen or twenty men in this conference for this study. The Negro course was announced as one of the seven courses in the study of home and foreign missions, and what was our amazement when we found that more than one-third of the students in the conference enrolled in the class for Negro study. These men going back into various colleges so encouraged the study of this problem that during the term of 1910-11 we were able to enroll some four thousand college men in small groups in the study of this question. During the present college year of 1911-12 we have already enrolled some six thousand men. Thus it will be seen that in the last eighteen months ten thousand Southern white college men have been giving some genuine study to the big problems that connect them-

selves with race relationships in the South.

Not only have these students been interested in the text-book study of this question, but in a great many cases they have been making definite, first-hand investigation of the conditions in their local communities. As a result of these investigations I have on file in my office reports of amusements, recreations, play life, etc., including the juvenile court records and records of delinquency, for more than thirty of the leading cities in the entire South. These studies have been made by the students with the assistance and direction of professors of sociology who are interested. The facts are tabulated on cards specially prepared for the purpose and are valuable as indications of the great needs of the Negro throughout the section. The chief value of this work, however, lies in the fact that it brings the very best class of Southern white men in touch with the crying problem of poverty—health, housing, and lack of sanitation—and immediately gives them a new and vital interest in the battles of this belated race. I have had numbers of the strongest men, both students and professors, write me saying that this study and this investigation have been to them a literal conversion. One more mature man writes that while he had always considered himself as a genuine friend of the Negro, he felt ashamed that he had never done anything definite in the past to make the life of that race more livable.

That these are not simply passing emotions in the hearts of the better college men is proved by the outreach of this work. Here and there throughout the South definite social service is now being undertaken by Southern white college men for the Negroes of their local communities. At one state university in the South the law students organized the Negroes of the campus into a civic righteousness club, led by the white students, in which they discussed freely and frankly the big moral and social issues of civic life. At another state university the general secretary of the Young Men's Christian Association organized a similar club of Negroes in the city with an initial membership of seventy-one. These men met in a large Negro tailor shop down in the town and were guided in their discussions by the more advanced white students, who were in turn being helped by their professors of economics and sociology. In still another state university the college men have organized Negro boys' clubs and are trying to teach them the meaning of honesty, decency, and Christianity. In many other institutions the students have organized Bible classes and Sunday-schools and are setting up preaching places for the Negroes. In quite a few places they are co-operating with the pastors of Negro churches in the training of teachers in the Negro Sunday-schools, and in others they are doing a little something in the way of night schools for the working Negro boys and men. A prominent worker for boys throughout the South recently said that when he began his work between two and three years ago, he could not find any white college men in the South who were willing to give time to the work for Negro boys,—"but," said he, "at the present time I can get more volunteers than I can possibly use." This, it seems to me, is the most encouraging thing about

the whole race problem. If the college men who are soon to be leaders of industrial, political, educational, and religious life in the South, become genuinely interested in the uplift of the Negro, another generation will find us far advanced in the direction of the solution of this race problem.

That there is large hope ahead cannot be doubted by any man who will really face the facts. That the task is a tremendously big one I would be the last man to deny, but that it is an impossible task seems to be controverted by the facts. The supreme question is, "Will we, as leaders of Southern sentiment and thought, throw ourselves whole-heartedly into the solution of this great problem?" It is not the Negro of the South who is on trial, but the educated white man. The supreme race question is not whether the training of the Negro will make him as efficient, as versatile, as progressive as the Southern white man, but the supreme race question is whether or not we, the members of a more advanced race, with our boasted culture and our claim of a larger Christian vision, will be able by our treatment of the Negro to prove to the world that we have that greater advancement and that pure Christian spirit. That the training of the Negro does give him a larger life, does make him a more efficient laborer, does make him a more moral individual, and furnishes to the country a better citizen, cannot possibly be doubted. The question is, Will we who have the power within our hands set ourselves to an aggressive policy of training which will really give the Negro a chance?"

THE CROWS IN MONTANA

By Rev. J. G. Burgess, A. M. A. Missionary

MY field is that of the Crow Reservation in Montana.

The first need among the Crows is that of Christian Leaders in place of non-Christian Drivers. The Indian can very easily be led, but he cannot and will not be driven.

A few years ago a new principal was appointed to the Crow Agency Government School. After looking things over he sat down and wrote to the Department in Washington that he was impressed with the fact that instead of being a seat of learning he found that this school was a *penal* institution and that he proposed to change it; he was told to do it. He began by doing away as large a part of the child labor as possible, by making the school as much like home as he could, and by leading instead of driving the pupils. The fame of the new man soon spread abroad and the attitude of the Indian parents to the school was at once changed, their hatred of the school gave way to interest and regard. A number of returned students who were running wild on the Reservation were invited to come to school and *have a good time*. They at once responded to the appeal, after having promised to obey rules or take the consequence.

People on the outside laughed, or shook their heads and looked wise, but the new principal was "all right,"

though "very strict." He instituted base-ball and many other games, went into them himself, encouraged college songs and "yells," a thing unheard of in the annals of the school, and the young people found themselves being led and not driven and it seemed good to them.

A few months saw our good man transferred, all the boys in the higher grades who had learned to respect and love him left the school, and the same old conditions prevail. This man was a Christian man; he filled the unmet need.

There is a wide open door of service for men and women of strong Christian character in the large number of Reservation and Non-Reservation boarding schools, from the position of principal to that of night watchman. For the lack of such Christian backing in these schools and agencies a large share of the work done by the Protestant churches is wasted, but for years the Catholic Church has taken full advantage of this situation.

In the City of Washington a perfectly organized "Catholic Bureau" has been at work. The effect of its work is very apparent in the Government Schools and Agencies. Their method is to steadily crowd out every Protestant employee, and to fill the places with Catholics. No sooner is it whispered that a Protestant is likely to leave, than a telegram is despatched and a Catholic mentioned for the position.

I find that this condition is not at all peculiar to the Crow field, but that such complaints are coming in from all the Indian fields.

The strictly Indian work is rapidly changing; the Reservations are being thrown open one after another, and very soon the Home Mission pastor will be at work among us. I have seen four churches of our own denomination organized on what was part of my field, eighteen years ago.

There is a strong Protestant work amongst the Crows by the Baptist and Congregational bodies, but this missionary work has been maintained only by contesting every inch of the ground. Little is known by our churches of the Indian work and its needs; again and again when almost pushed to the wall by opposing forces we have felt the lack of the strong backing which the Catholic Bureau has long supplied to Catholics in the field.

Another need is that of the Indian day school. The Indian says he is tired of having his children taken away from him by force and sent hundreds of miles away to some large school where at best he can only be herded, where the climate may not suit him, and from which he returns only too often to die. A striking instance of this kind happened to a friend of mine called "Sheep." He had had a daughter of twelve or thirteen years in the Crow Agency school where she had contracted consumption; she was sent home and soon died. The father was heartbroken and bitter; they buried her on Sunday morning; on Monday morning a telegram came in to say that the body of an elder sister, a bright Christian girl, would arrive on the noon train from a Government school in Virginia. The father was inconsolable; the brother, a boy of seventeen, has just been excused from the Crow Agency boarding school suffering from the same disease. Sheep has one little boy left. He came to me

lately and said, "I want you to go to our agent and plead with him for my little son that he may not even enter the door of the Government school." The Indians in Sheep's district were building a day school at their own expense at this time; but it was not going to be completed in time to open with the other school. He said, "I will do anything if I may only keep this boy at home." Of course, his request was granted, and the day school is an accomplished fact; but others are needed.

This phase of Christian work does not seem to prove as attractive to our Protestant church people as it ought. We find that while many are willing to go to the foreign field, the many openings in the Indian work are left to those who make no profession of Christianity, or even of interest in the Indian. Perhaps one reason may be, that the need has not been made known. These Indian day schools and also boarding schools are often very isolated, and, again, the day school salaries are woefully small, $400 a year as against $720 in the, shall I say, Non-Christian school.

After strenuous effort we have established two day schools in the Little Horn Valley with an enrollment of fifty-one pupils. These schools are enthusiastically supported by the Indians; they are becoming centers of Christian activity. Gospel services are held there every Sunday with packed congregations; Mothers' meetings also once a week.

Attendance at these schools is almost perfect. One teacher rides six miles each way, winter and summer, returning home at night; the Indians call it a man's job; they provide the horse, she provides the feed, saddle,

EN ROUTE

bridle and the push. I can maintain twenty-seven pupils at one of our day schools for what it costs to support two at the Government boarding school. The Indian loves the one and hates the other.

My parish was scattered up and down the river for fifty miles or so. There was a Government Boarding School at the Agency, but it took the children away from home and the parents were not satisfied to have it so. I told them that they would better build a school and support it, just as white people did; but as there was no government system of town taxes they must tax themselves.

"The idea got such a hold a few winters ago that the more enterprising came to me some time in January with this proposition: If I would go along they would make up a party to get out logs for the schoolhouse in the Wolf Mountains—forty miles, perhaps, up the river—and see that they were floated down in the spring. To cut the story of our first log bee short, we made the trip and cut our logs in the dead of winter, with the thermometer making an average of 35 below every night, and left our pile near the track of the Burlington Railway. Before we got them into the river, however, a forest fire, set by a passing train, burned them and we got nothing for our schoolhouse the first year, except $35 in damages from the railroad.

"Next winter Big Bear, one of the old chiefs, came to me and said, 'Ba Auke Bae dia'—in Indian for Burgess, by the way—'I like your way and want to do something for you.' His manner and handshake showed he meant it. So I said, 'You can do something. Get a crew into the woods to cut another lot of logs for the schoolhouse. That would help me more than anything else.' Big Bear seemed much pleased to be trusted with the responsibility and went about the job in his own way—not consulting me further. Without telling me he slipped away and saw the logs cut which are now in the schoolhouse—*and that building is his monument.*

"The old chief was taken with pneumonia in the mountains and died at his chosen post of duty and danger. His last words were, 'I shall never see Ba Auke Bae dia again. Tell him I did the best I could.'

"Another old chief who helped me and who took as much interest in the schoolhouse as Big Bear was White Swan. He led the charge into the Valley where the schoolhouse stands and was left on the field for dead, with three bullet wounds in his body and his skull crushed by the blow from a Sioux's tomahawk. But he

CROW MAIDEN

was nursed back to life after the battle and lived, the only survivor of the massacre, some months after the schoolhouse was done.

"The old fighter liked, above every-

"GOES AHEAD"
A Scout with Custer

thing else, to visit the school, and many hours of his last days he spent with the children. He fought for the Government and loved the flag as loyally as any veteran. His dying gift to me was his war bonnet with a horn notched to show the men he had killed in his fighting days; but he was always a good friend to the Government and one of the best friends I ever had.

"After we got the schoolhouse ready it was our place for all sorts of meetings. Indians like to get together, and if I didn't keep them busy at the community center some of the wilder sort would start a week's dance; and between the white men's whisky and the old spirit of savagery getting the upper hand it would take the rest of the year to get things going right again. So I kept something doing in the schoolhouse, and we managed to mix a spirit of good fellowship and having good times with our religion. But with Indians coming in from ten to twenty miles every Sunday—and from farther out on special occasions—the schoolhouse became too small for a community center, so we had to go to the mountains again and get out logs for a church. Last summer we put it up by building bees and some extra work by the boys, who learned the carpenter's trade at Carlisle. It is a good church, but not too good to use as often as we want to. Between Sunday services, weddings and funerals, Christmas and harvest home and other festivals, and, most of all, councils of community interests, which take the place of the old councils of war, we keep the place warm, pretty much all the time.

"It is no particular credit to me that I am where I am. The American Missionary Association has given me a good deal more of a man's job than I could get in doing routine work in a London bank. If I have done something for the Crow Indians, they have done much for me. Look at these children of mine. As I told you before, the Indians drove me into getting married and into getting whatever religion I have, as well. No wonder I am a friend to the Indians.

"Everybody knows how the Crow scouts fought with Custer and Reno on the fateful field where now a national cemetery marks the resting place of the gallant 300 who, thirty-five years ago, charged into the jaws of death in attacking Sitting Bull's

CROW SCHOOL BOYS AT WORK

force, which outnumbered them ten to one. But only one who has lived with them, as I have, gives the Crows of Reno reservation the credit they deserve for putting up a stiff fight to make a place for themselves in the order which advancing civilization has thrust upon them. To fight for life with hoe and barrow and school books, in place of firearms and hunting knives, is the severest test to which Indian grit has ever been put."

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THE UNHAPPY CONDITIONS OF CALIFORNIA INDIANS

By Rev. George F. Kenngott, Lowell, Mass.

A VISIT to the Indians of California in the summer of 1910, deeply impressed me with their hopeless condition. They made treaties with the United States which they supposed would be fulfilled, but which the Government officials changed to suit themselves, and they became wanderers, vagabonds, with no home and no land. "In 1834, at the time of the secularization of the Missions founded among the Indians by the Franciscans, there were at least 210,000 members of the race within the limits of California; to-day there are 17,500." Dr. C. Hart Merriam, Chief of the Biological Survey at Washington, tells us that "the principal cause of the appallingly great and rapid decrease in the Indians of California is not the number directly slain by the whites, or the number killed by whiskey or disease, but a much more subtle and dreadful thing; it is the gradual but progressive and resistless confiscation of their lands and homes, in consequence of which they are forced to seek refuge in remote and barren localities, often far from water, usually with an impoverished supply of food, and not infrequently, in places where the winter climate is too severe for their enfeebled constitutions. Victims of the aggressive selfishness of the whites, outcasts in the land of their fathers, outraged in their most sacred institutions, weakened in body, broken in spirit, and fully conscious of the hopelessness of their condition, must we

wonder that the wail for the dead is often heard in their camps?"

The very hopelessness of the condition of the California Indians is itself hopeful, for now, without homes, lands, schools and churches, they begin to feel their need of them. Mr. C. E. Kelsey, special United States agent for the California Indians, and Doctor Spining made thorough investigations and found the Indians north of the Tehapachi line to be without homes, lands, schools and churches, in a sad and sorry plight. There were 2,800 children of school age, with four United States boarding schools having a capacity of 400, north of the Tehapachi. There are ten United States Indian day schools with a capacity at the utmost of 200. The State schools for the Indians can accommodate 500 or 550. The Indian children are not welcome in many of the white schools. There are no mission schools, either Catholic or Protestant. There are hundreds of Indian children who have no opportunity for schooling. There are 13,791 Indians in 267 bands in Northern California, for whom the missionary societies, the national and state governments, do scarcely anything, but now there is an awakening of Christian sympathy which promises good for the future. The United States appropriated $100,000 several years ago and $50,000 last year, to purchase lands for the California Indians, who "want land, protection from the liquor traffic, a doctor in sickness, education for their children and legal protection against the encroachment of the whites."

It is a ride of five hours only from Los Angeles to Temecula, and a drive thence of twelve miles over dusty roads to the old Mission Church at Pala, erected in 1816, with the church at one end of the mission building, the store at the other, and the bell tower near the mission house, but not attached to it. There are about 300 Indians on this small reservation. The Government bought several thousand acres along the San Juan del Rey River. Of this land about 200 or 300 acres are cultivated, where there is irrigation. The rest of the land is almost worthless at present. The Government also built small portable houses of two rooms each for the Indian families. The Indians, unable to earn their living from their farms, work at small wages for the whites.

There are less than two hundred Indians on a small reservation at Pechanga, six miles from Temecula. They used to live in the Little Temecula Valley, rich and beautiful, from which they were driven out by the whites, deported and dropped in the dry "wash." Helen Hunt Jackson's story of "Ramona" has to do with these Indians and her story is not exaggerated in its details concerning the unfair and cruel treatment of the Temecula Indians. They live now on dry and barren lands, away from any stream and without even a spring, in little huts or wickiups, made of reed covered with mud. There was no water for them, except rain water, until some wells were sunk by the Government near the school. These Indians are scattered about on the hillsides, and not in a village as at Pala, and have to draw water in barrels, some of them a mile or more. The land is very dry, the woods and fields are dusty, and there is no irrigation. There is a Government school, with about twenty-five children, under

the charge of the superintendent's wife, who reported just one baby in camp. Many infants die for lack of sufficient and proper nourishment. Even the superintendent has no feed for a cow, and his family uses condensed milk. The great need for these Indians is some land which they can cultivate and by which they can support themselves decently. Poor Temecula Indians! My heart bled for them, living without hope, in sight of their old homes, yet outcasts and homeless.

NOTE AND COMMENT

AN ILLUSTRATION FROM TALLADEGA COLLEGE.

The homes from which our students come to Talladega are of great variety. Now we have over thirty children of our graduates in school. Naturally the homes from which these come are good ones, and the parents in some cases make great sacrifices to keep their children in school.

Many come from homes of comfort in city and village, but a great number come from the country districts where conditions are extremely backward. Here is an illustration of the early life of one of our good, reliable, ninth grade girls: "I lived away off in the country, so far from the railroad that I had never seen a train until I was sixteen years old. My mother was dead, my sisters were married, my brother was in Talladega, and my father and I worked the farm together. I was strong and did every kind of work that a man could do; I hoed, ploughed, dug ditches, standing in water for hours at a time, chopped and hauled wood, and rolled logs. Then I went home and got the meals for father. I didn't think my lot was very hard, except that I wanted to go to school as my brother was doing. I went about three months each year, when I could be spared from the farm, but when I told father I wanted to go away to school, he said that he had no education, and it was not necessary for me to have any more. One day in early spring I was going ahead of father, knocking down the cotton stalks before he ploughed. He said, 'Margie, get some water.' As I was going to the spring. I heard some one in the bushes calling my name. I saw a head peeping out, and recognized my brother. I knew he had come for me. I was so glad! He told me to gather up my things, and at midnight he would come back to take me to school. We walked several miles to my sister's, and in the morning my brother-in-law carried us to the station beyond the one nearest home. In the fall I came to Talladega and enrolled as an industrial student, working in the laundry days and going to school evenings.

"When I shall finish the Normal Course at Talladega I intend to go right back home and teach the children and help the people in every way I can to make the most of themselves."

SOME EXAMINATION PAPERS OF APPLICANTS FOR PUBLIC SCHOOL TEACHERS (NOT EDUCATED IN A. M. A. SCHOOLS).

1 "There are three departments of our government; the war, the navy and the pullman departments."

2 "The legislature is divided into three parts; the family government, the school government and the state government."

4 "The Constitution of the United States helps to keep order in Congress and also helps to keep the Amendments."

5 "The object of digging the Panama Canal is to help to keep the water sanitary."

6 "One of the best tests of any system of education is examination."

7 "A fiscal year consists in teaching a part and leaving a part for the other teacher."

With profound regret we make the announcement of the death of Rev. Dr. George A. Gates, President of Fisk University. Dr. Gates was born January 24, 1851, and died November 19. We receive this sad intelligence at the last moment of this issue and can now make only this brief statement.

THE A. M. A. TREASURY

H. W. Hubbard, Treasurer

The decrease in October of contributions from the churches and organizations within the churches would be discouraging were it not for the fact that the churches remitted in September about $3,400 more than in September of the previous year. The church contributions for the two months, September and October, were about the same as for the previous year. We are about holding our own in church contributions. The decrease in individual gifts was in specials.

We give below an analysis of receipts for October last year and this year, also statement of receipts from donations and legacies available for appropriations, and also the amounts which have been designated by the donors for special objects outside of the regular appropriations.

All contributions from churches for 1912 should be received in the Treasury of the Association at New York office by January 10, with statement that the contributions are for 1912.

RECEIPTS FOR OCTOBER

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legaciss	TOTAL
1911.....	$ 5,682.64	$ 291.04	$1,906.88	.....	$ 48.66	$7,929.22	$ 5,155.84	$ 13,085.06	$1,827.03	$ 14,912.09
1912.....	3,567.46	202.96	914.03	.....	113.32	4,797.77	1,061.60	5,859.37	7,533.34	13,392.71
Increase.	.....	.....	.. ..	.....	64.66	.....	.. ..	....	5,706.31	.....
Decrease.	2,115.18	88.08	992.85	.....	.....	3,131.45	4,094.24	7,225.69	.....	1,519.38

Available for regular appropriations:

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1911.....	$ 5,662.64	$173.72	$ 1,756.82	.....	$ 18.66	$ 7,611.84	$ 1,366.24	$ 8,978.08	$1,827.03	$10.805.11
1912.....	3,496.10	179.96	823.58	.....	78.32	4,577.96	709.45	5,287.41	7,533.34	12,820.75
Increase.	.....	6.24	. . ....	... ...	59.66	.....	.....	.....	5,706.31	2,015.64
Decrease.	2,166.54	.. ....	933.24	.....	.....	3,033.88	656.79	3,690.67	.....	.....

Designated by contributors for Special Objects outside of regular appropriations:

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1911.....	$ 20.00	$117.32	$ 150.06	.....	$30.00	$317.38	$ 3,789.60	$ 4,106.98	.....	$4,106.98
1912.....	71.36	23.00	90.45	.....	35.00	219.81	352.15	571.96	.....	571.96
Increase.	51.36	.....	.....	.....	5.00	.....	.....	.....	.....	.....
Decrease.	.....	94.32	59.61	.....	.....	97.57	3,437.45	3,535.02	.....	3,535.02

FORM OF A BEQUEST.

"I GIVE AND BEQUEATH the sum of———dollars to the 'American Missionary Association', incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS.

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write H. W. Hubbard, Treasurer.

THE CONGREGATIONAL EDUCATION SOCIETY

Office: 14 Beacon Street, Boston, Mass.

President, Wm. R. Campbell, D.D.; Vice-President, Charles R. Brown, D.D.; Corresponding Secretary, Rev. Edward S. Tead; Treasurer, S. F. Wilkins; Western Field Secretary, Theo. Clifton, D.D.; Field Superintendents, Rev. S. H. Goodwin, Provo, Utah, and J. H. Heald, D.D., Albuquerque, New Mexico.

THE NEW EL PASO SCHOOL

J. H. Heald, D.D.

EL PASO, Texas, is a city of upwards of 40,000 people, half of whom are Mexicans. It is situated at the point where Texas and New Mexico meet with Old Mexico. Right across the Rio Grande is the Mexican town of Juárez with 10,000 population, the scene of numerous conflicts between the Federal and revolutionary armies.

At the first of these in May, 1911, when the forces of Madero captured Juárez, the writer happened to be present and witnessed the two days' battle. His errand, however, was peaceful, viz., to get in touch with the new pastor of our Mexican church and confer with regard to important measures which he wished to take for his people. He got in touch with Pastor López with considerable difficulty, as he lived close to the river within the danger zone where bullets were dropping occasionally, and a cordon of U. S. soldiers were trying to keep people out. Mr. López is an earnest, efficient man and has various plans for the uplift of his people.

That with which we at present concern ourselves is a school by means of which he may do something for the children of the parish, especially those who are constantly coming from across the line. At his earnest solicitation the Congregational Education Society provided the means to furnish a teacher and the school was started in the church.

Miss Concepción F. Morales was appointed teacher and began work at the opening of the school year. Miss Morales is a native of Parral in the State of Chihuahua, Mexico, where she pursued her elementary studies in our mission school in charge of Miss Prescott. She then took a course in our "Colegio Chihuahuense" from which she graduated in 1901.

For the next four years she taught successfully in our mission schools at Batopilas and Parral. At the end of that period she reluctantly left the mission school service (finding it necessary because of the dependence of her family upon her), to accept the larger emolument offered by the public school work.

During the succeeding seven years she was a very successful teacher in the government schools in Meoqui, Allende, and finally in Juárez, where she held her position through the various changes of administration. She is devoted to her calling and very successful in it. But she proved her devotion as a Christian by accepting the charge of the mission school about to be opened in El Paso at a smaller salary than she was receiving as a government teacher. She has entered upon the work with great enthusiasm. Already the school has achieved an enrollment of over fifty and bids fair to keep on growing if room and teaching force can be provided.

Our church and school occupy a position of great influence among the Mexican people of El Paso and Ju-

árez. This was incidentally shown on a recent occasion when the Federal army under Gen. Téllez entered Juárez. They were welcomed by a society which under the name "Defensor del Orden" seeks to encourage the return of stable conditions in Mexico.

Pastor López, who had been honored by being elected president of this society, presided on this occasion and our teacher, Miss Morales, was chosen to read the address of welcome. The event is well described and illustrated by an article in *The Congregationalist* of Sept. 26 by our veteran missionary to Mexico, Rev. James D. Eaton, D.D. Dr. Eaton says:

> About the monument were gathered several thousands of spectators, in addition to the soldiers who were drawn up in two lines to form an avenue along which passed General Téllez, Señor Llorente, who is the Mexican consul at El Paso, and Dr. Luís de la Garza Cárdenas, who is the new mayor of Juárez.
>
> In the illustration, at the top of the steps is seen Señor Medina in the act of making the first address, which embodies such noble sentiments and placed such emphasis upon the doing of one's duty, that it might well have been spoken at a religious service. The gentleman at his left, holding a glass of water, is one of the deacons of our El Paso church.
>
> Down the steps and well toward the front, is the Señorita Concepción Morales, clothed in white and wearing white gloves. She is a graduate of the same "colegio," and has for years taught in the public schools, as well as in schools of our mission. Above her head is the banner of welcome. She read her excellent address, and then presented the banner to the general, who ascended a few steps to receive it, and made a graceful and fervidly patriotic response to the greeting. Afterwards flowers were given by the young ladies to all the soldiers, who were immensely pleased with the attention; for all Mexicans, even those of least education, are very fond of flowers and music, and are keenly appreciative of courtesies.
>
> Seated at the table is Pastor López, having the tricolor pinned to his breast. On his right are the three officials, Téllez in the center between the spectacled doctor and the handsome consul.

What is to be the outcome governmentally for the people of Mexico is yet uncertain; but there is no doubt that such work as we are doing in school and church will hasten the coming of a better day for the Mexican people on both sides of the line.

♣ ♣ ♣

THE NEW SCHOOL AT MARQUEZ

HIGH up in a canyon of the San Mateo mountains is the little village of Marquez. It is twenty miles to the nearest village of Seboyeta over a rough road with not a single human habitation on the way, while it is over thirty miles to the nearest railroad and fifty to Albuquerque, where the people go to haul their wool and bring back provisions. So Marquez is very much out of the world and very little in touch with its life and thought. For some years the people have been asking for a school.

Some two years ago Don Bonifacio Garcia, one of the residents of the village, became converted through the ministrations of Mr. Moya and joined the church together with his wife and older children. Since then his ambition to educate his children has been very strong. Doña Juanita, his wife, is one of the brightest women I know. When on a certain occasion the priest called to admonish her on the error of her ways, she put the doughty champion of Rome to flight with her well timed quotations of Scripture. But the dear soul can neither read nor write, and this is a great trial to her. She ardently desires that her children have a better opportunity than she had.

When, some time ago, the word was sent to Marquez that the Congregational Education Society would provide a teacher if the people would give a lot for a school-house and do all the work they were capable of in building the same. Don Bonifacio heartily accepted the proposition and set about it to fulfil the terms. After considerable effort he succeeded in raising enough money by subscription

among the people to buy the lot, a well-chosen site in the center of the straggling village. Then he and his neighbors proceeded to haul the stone.

The walls are constructed entirely of uncut stone laid in mud, and are to be covered after the fashion of Mexican architecture with a plastering of mud and straw. Many helped in the work, some little, some much, but Don Bonifacio gave nearly the whole summer to the work. Under the direction of Mr. Hernandez, our capable teacher at Seboyeta, the work was well done.

THE NEW SCHOOL BUILDING AT MARQUEZ

When the walls were ready the people turned out with their teams to haul the carload of lumber needed for roof, floors and finishing. Mr. Hernandez did all the carpenter work with such help as the people were able to furnish. The resulting structure might not be much according to Boston standards, but is far the best building in Marquez and the only one having a shingle roof. Besides, it stands for aspiration and endeavor, and so means much in this little isolated New Mexican village. We are very proud of it and hope great things from the work that shall be done within its walls. The people deserve much credit for having persevered in the work in spite of much opposition from those who are over them ecclesiastically. Mr. Hernandez has labored with great patience and efficiency and at a good deal of personal sacrifice, and while so doing has exerted a marked influence upon the people both by his words and his deeds.

The school has started with every promise of success, with Miss Sarita Montoya as teacher. A resident of the near-by village of Seboyeta, trained in our mission schools and experienced in teaching both in the mission schools and in the public schools, she is admirably fitted for the important task of starting a new school in such a place.

WHAT ONE TEACHER HAS DONE

By a Fellow Worker

SOME fifteen years ago Mrs. Dunn, then Miss Lamson, took up work in San Mateo, New Mexico, nearly one hundred and fifty miles from an American village and twenty-six from the railroad. At that time the town was without grocery store, dry goods store, drug store, book store, meat market, barber shop, news stand, post office, nurse, dressmaker, bootblack, undertaker, or place where a coffin could be bought—in short, no place where one could buy a lemon or a postage stamp—and no doctor, no resident priest, though one came two or three times a year from a town over a hundred miles away; no minister. Indeed most of these above mentioned luxuries are still foreign to the town.

In letters written by Mrs. Dunn at that time she mentioned buying groceries in Chicago—only fifteen hundred miles away. This was and still is, however, a land flowing with, not milk and honey, but the white man's "fire water." Bottled goods can be bought at any time and at most any place.

Through the efforts of Mrs. Dunn the town got a post office, and she held the office of postmistress for several years. She had a store for the benefit of the people, to teach them, and in order that she might help them transact legal affairs was made notary public. She wrote hundreds of letters for them—now for a business man, now for a mother who has a son away from home. She nursed the sick in their homes. The people tell us, with tears in their eyes and voices, how she nursed them and their children; how she saved the life of this one and that one. One young man told us, in a most woeful voice, "Mrs. Dunn never cured me while she was here." We did not understand him and asked him to repeat what he had said. He said, "She never did cure me; I never was sick."

"Mrs. Dunn" is the topic of conversation every time we call on the people or whenever they call on us, and they invariably cap the climax by saying:

"Yes, all the teachers we have ever had are good women, but there is only one Mrs. Dunn."

Mrs. Dunn deserves this homage. The young men tell us how she saved their money for them by putting it in a bank so they could not take it out without her consent; how she kept things for them—in short they called her their "strong box."

It is very amusing to hear men and women old enough to be her grandparents call her "mother," and well they may call her such. They are children in nature and development, if not in years.

George MacDonald says, "The mother who takes into her heart her own children may be a very ordinary woman, but she who takes into her heart the children of others is one of God's mothers."

In truth Mrs. Dunn has been to these people one of God's mothers. There is never a day passes that we do not see direct results of her work. I have never seen in any Mexican town before so many intelligent young people as we find here, and without exception they are the fruits of Mrs. Dunn's work.

THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY

MISSIONARY AND EXTENSION DEPARTMENT

Office: Congregational House, Boston, Mass.

President, Rev. Frederick H. Page; Missionary and Extension Secretary, Rev. William Ewing, D.D.; Treasurer, Henry T. Richardson; District Secretaries: Robt. W. Gammon, D.D., 19 W. Jackson Boulevard, Chicago, Ill.; Rev. Milton S. Littlefield, 155-80th Street, Brooklyn N. Y.; Educational Secretaries: For the Southwest, Rev. J. P. O'Brien, D.D., 4128 Campbell Street, Kansas City, Mo.; For the Pacific Coast, Rev. Miles B. Fisher, 948 Market Street, San Francisco, Cal.

ADVANCE OR RETREAT?

During the splendid history of the Sunday-School Society its motto of keeping free from debt has been adhered to. The work has come close to the heart of the churches, and with very little expended in raising money, means have been provided for carrying on the work of laying foundations in the new communities of our great, growing land, and strengthening religious education in the denomination.

New situations have arisen. The Sunday-school work was not keeping pace with the development of education in other lines, and Sunday-school membership in our denomination was not keeping pace with the growth of population. A crisis was before us. To meet the missionary need, the Sunday-school force has been strengthened, and to improve our schools an educational movement has been inaugurated. This was necessary if we would hold our brightest young people.

This enlarged work cannot be done without increased income. The churches have responded to a need so apparent. The results were encouraging for the first seven months of the year. However, for the months of September and October there has been a falling off of $1,717.62 compared with the corresponding months of last year. Has it been the political excitement? Does the Apportionment Plan retard gifts until the closing month of the year? These questions give great anxiety to the officers of the Society, and to the splendid army of field representatives in all parts of our country.

THE APPORTIONMENT NEEDED

If the sums suggested by the Apportionment Plan are reached, and generous friends still continue their personal gifts, as in the past, the work can be maintained, and the most urgent of the calls for enlargement responded to. Will churches please forward gifts which they may have for the Sunday-School Society as early as possible, and give assurance of the full apportionment being reached, thus preventing great uncertainty or injury in the work?

It is earnestly asked that gifts for the year shall be received before the close of this month. The books, however, will be kept open to January 10 for gifts especially designed for the year 1912. It is hoped that many will go beyond the apportionment to make up for those who, for various reasons, fall below it.

LOUD CALLS FROM THE SOUTHLAND

By Rev. J. F. Blackburn, Supt. for Ga., No. and So. Carolina

We received an urgent invitation to come to Troy and Spies, N. C., to conduct a few meetings with the pastor, Rev. James S. Butts, and also to visit a needy community in the vicinity.

We had heard of the religious destitution, but were not prepared for the revelation that awaited us. In a section eight miles square, with a population of about four or five hundred, and some homes that have been built one hundred years, there has never been a church, nor any continued religious service. This is not in the mountains, but in the same county where are situated the beautiful towns of Southern Pines and Pinehurst, yet it is more destitute in religious and educational matters than any section

REV. J. S. BUTTS AND PARISHIONERS

I know of. The community has remained untouched by modern progress, and the spinning-wheel and the handloom still hold their place. A man, with whom I spoke, who had passed the half-century mark, proudly informed me that he had on the pantaloons to the only "store-bought" suit he ever owned, and that they had been in his possession for 18 years.

Some men of the neighborhood came together and built a brush arbor on Saturday. They discussed the coming meeting and the possibility of having a Sunday-school. The word was passed around, and on Sunday, in the midst of a great deal of interest, we organized the Macedonia Sunday-school. There surely was a call to come over and help.

The people came to the service day after day, even though it rained, and the roof, being for protection against the sun, was of little service. We were entirely rained out one day, and proposed to go to the home of an aged couple nearby. They lived in an old, rambling, Southern house, with long porch and open hall. It was an ideal place, and we hoped the gospel message might reach the hearts of these old people, as well as those who had come to hear. But to our great disappointment the old couple, eighty years of age, and the wife blind, informed us that we could not preach or pray in their house; so we were compelled to drive home

through the rain. We were informed that these people had not heard a sermon for thirty-five years, and we found others who had not attended any religious service for eighteen years. There were grown boys and girls who did not know what a Sunday-school was.

Surely more Sunday-school work is needed in the Southland.

MISSIONARY AND HORSE DOCTOR

By Rev. James N. Pendleton, Missionary for Washington and No. Idaho.

As I go on with my work, I realize the great results from personal touch with individuals. I had walked nearly twenty miles across country when I came to a large wheat ranch, where a young man was returning to the barn with a four-horse team, and colts running by their side. One of the colts got entangled in barbed wire, and was terribly cut. There was a great bustle around the ranch, and everybody suggested something, but no one seemed to know just what to do. I asked the owner to bring me a needle, a silk thread, some carbolic acid and a pan of clean, warm water. We threw the colt, and while three men held him down, I cleaned and sewed up the wounds.

After the operation we went to the house, and while washing up, the man of the ranch said: "Who are you, anyway?" I replied: "A Sunday-school missionary." You should have seen the looks of blank astonishment which came over them. Needless to say, they were very cordial. Nothing was too good for me at that place after that. They all turned out to hear me that evening, though it was in the midst of a busy season. The ranchman became a leading officer in the little church, which grew from a Sunday-school planted by the Society, and the boys and girls are regular attendants at Sunday-school.

All this because a chance opportunity became an opening wedge to enter a hitherto careless and uninterested family.

A GOOD MILL TOWN

By Rev. J. M. Dick, Missionary in Washington.

I heard of a new mill town on the Green River, sixty-five miles east of Seattle. I made necessary arrangements for services the following Sunday. This new settlement represents about the average that one finds in connection with the lumber industry—some really good people; some not so

good; some indifferent, and others really bad. Nagrom, however, seems to have more of the first class than the average mill town. Thirty-five came to the service—twelve men and seven women and young people, who took a lively interest. One of the young ladies was elected assistant superintendent.

Nagrom already has a good day school, with an enrollment of about thirty pupils, five of whom are doing first-year high school work. It is earnestly hoped that the Sunday-school will keep pace with the public school.

BEGINNINGS IN ARIZONA

By Rev. H. A. Deck, Supt. for Arizona and New Mexico.

Adamana is the Petrified Forest Station, where tourists stop to go to the forests. The community is small; only ten families, with twelve or fifteen children in the day school. I could find no one of the resident people to take up the work of the Sunday-school. The public school teacher is a Christian man, and interested in the work. I finally persuaded him to carry on the Sunday-school until the end of the school year. He expects to return, and I am planning to be there when school opens again, to see that the Sunday-school also is started. It seemed to be the only arrangement to be made. There are other points near which are also needy.

SPLENDID WASHINGTON OPENINGS

By Rev. James N. Pendleton, Missionary Washington and No. Idaho.

This month I have organized a new school in the community which is in the field first worked by "Father" Cushing Eels, in 1838. They have not had any work for years except for the Indians. Now the community is settling up and homesteaders are taking up claims on the Reservation. We hope to build a permanent work.

The second Sunday was a busy day. I attended six services, organized a new school, made two Sunday-school addresses, preached three times, driving twenty-five miles between points. I wish I had an automobile or flying-machine, so that I could do more.

The next Sunday I preached in two schoolhouses, and at both places it was the first service ever held, although the communities have been in existence from six to ten years. As it was a busy time, I could not get all the people out, but I will return and start Sunday-schools at both places.

In another district which I visited, the nearest Sunday-school, until this spring, has been ten miles away. I saw boys and girls in their teens, who were in the second grade in day school, and some of them had never been to a religious service of any kind. The fathers here are nearly all Socialists. The valley has been settled for eight years, and is the most needy of any I have ever seen. It will not be an easy task to find any material for leading a Sunday-school.

A "KNOCKING" COMMUNITY

By Rev. W. L. Sutherland, Northern Minn.

By a beautiful lake in the Northwoods, is a pretty little new village. With the people on the few near-by farms, there are about one hundred and twenty-five residents. During the summer, there are several additional families from the cities, in cottages.

Why should there not be a prosperous Sunday-school and church? The reason has been, that during the ten years of its history, there has been a continual wrangle. Each will tell you that the others are quarrelsome,—"all the time knocking" is the way they express it. They refuse to speak to each other. Sometimes they are divided one way, and sometimes another.

The Sunday-school missionary came. He got them together, led their minds and hearts to better things. The Sunday-school is opened. We hope and expect it will live. If it does there will be less "knocking."

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.
Henry A. Stimson, D.D., President; William A. Rice, D.D., Secretary; B. H. Fancher, Treasurer.

A COMPARATIVE STATEMENT OF RECEIPTS

FOR THE FIRST TEN MONTHS OF 1911 AND 1912

	Churches	Individuals	Affl. Soc.	Interest	Legacies	Totals
1911.....	$10,652.61	$10,617.19	$5,532.64	$7,492.15	$1,883.36	$36,177.95
1912.....	10,416.06	57,841.48	5,142.91	9,245.97	15,260.60	97,907.02
Gain.....	.....	$47,224.29	.....	$1,753.82	$13,377.24	$61,729.07
Loss.....	$236.55	.....	$389.73	.....	.....	.....

It is with keenest regret that we find the figures of receipts from the Churches show a loss. This is the first time this year. At the end of ten months they are $236.55 less than on November 1, 1911. There is a loss also of $389.73 from Affiliated Societies. These are the two sources of receipts which count under the Apportionment. Not all receipts under Affiliated Societies count on the Apportionment, but those from Sunday-schools, Women's and Young People's Societies do. We are face to face, therefore, with a possible falling off under the Apportionment, whereas we need and look for a gain from year to year. Some of the other Societies are having a similar experience. It is our confident hope that the remaining two months of the year will show the loss overcome and a gain recorded.

GRANDFATHER'S CHRISTMAS PRESENT

By Alice Brown

NEXT to the presents for father and mother the very loveliest present to save and plan for is the one for grandfather or grandmother. So I am sure that you will be glad to know of another grandfather that you can remember at this Christmas time. Indeed, there are many of these extra grandfathers and some grandmothers and even a few aunts and cousins. Once upon a time grandfather was a minister and on Christmas Sunday told his Sunday-school boys and girls of the Christ Child. Sometimes his Sunday-school was away out on the prairies where the drifts came up over the windows and the wind whistled through the cracks. Often there were two or even three Sunday-schools waiting for grandfather, so that after he had told the story to one group he had to go out into the bitter cold and drive miles and miles through the wind and snow to tell some other boys and girls the same sweet story of the holy Child who was born in a manger. When he reached home at night he was always very tired and cold and hungry, but he was happy because so many children had heard the Christmas story that day. Grandmother, too, was busy then. She helped to trim the Christmas tree and to train the boys and

girls for the exercises. She had a hot supper waiting for poor, tired grandfather when he came home and she always managed to have something to put into the stockings of her own little sons and daughters, although there was never much money in the parsonage to spend for Christmas presents. Now grandfather and grandmother have to stay at home on Christmas Sunday and depend upon the boys and girls to tell them that Christmas is the happiest time of the whole year. Wouldn't you like to make this Christmas of 1912 the very loveliest one that these grandfathers and grandmothers have ever had? I am sure that it would make them all very happy to know that you were thinking of them and caring enough to send them a little Christmas gift. Rev. Wm. A. Rice, Room 523, 287 Fourth Ave., New York, will be their Santa Claus and will see that any money which you send to him for "Grandfather's Christmas Present" surprises one of these extra grandparents of ours on Christmas morning.

You might ask your fathers and mothers to help, too.

Will church treasurers please take notice that only donations received at the Home Office of the National Societies by January tenth, 1913, can be reported in the receipts for 1912 in the next Year Book. See notice on another page of this issue.

CHRISTMAS, 1912

THE most joyful service the Board of Relief is permitted to render the veterans is that of the Christmas remembrance. For ten years the Board has received and dispensed a Christmas Fund. This year is the eleventh. We would like to make it the most generous of them all. In 1902 the Christmas Fund idea was launched with a special gift of $250. In 1903 it fell back to $155. In 1904 it went up to $195. In 1905 it fell back again to $179. In 1906 it rose to $297. In 1907 it was $327, 1908, $580, 1909, $1,313, 1910, $1,318, 1911, $1,640. This year we make bold to ask for $2,000. Why?

First.—The Board's pensions are inadequate, far too small. The Christmas gift is made to each pensioner in cash. It is an extra gift. It is in addition to his regular pension.

Second.—The Board has more pensioners at this time than ever before, and it will require a larger sum to remember all of them. Its roll of families includes about three hundred and fifty dependent people. We desire to send a check of from $5 to $25, according to the exigency and need, to each one of these one hundred and sixty-one families on the Board's roll of honor. It will require at least $2,000.

Third.—It is a beautiful opportunity for all of us to honor Christmas by aiding Christ's aged and failing ministers who have preached His gospel, held up His cross and exalted His name. We may all join in this privilege. Old and young, men and women, churches, Sunday-schools, women's and young people's societies, individuals, by a special appropriation or gift may gladden their own Christmas by bringing a token of love and thoughtfulness to these dear saints of God, shut in, ill, lame, feeble and wayworn.

All remittances for the Christmas Fund should reach the New York office by Dec. 20th,—earlier if possible. We desire to mail checks to the pensioners so that they may be received by Christmas morning. But, as in past years, gifts for this fund will be received up to December thirty-first. Address Rev. Wm. A. Rice, 287 Fourth Ave., New York City. Write for the Christmas leaflet.

CLOSE OF THE YEAR

The fiscal year of the Board of Relief corresponds with the calendar year. We take advantage, therefore, of this last issue of the magazine for 1912 to say that it is very important that church treasurers and those of other organizations should remit funds to this Board this month. We firmly expect the December receipts to make up the present deficiency and to go far ahead of 1911. To this end we ask the co-operation of the pastors and churches. Are you willing that the columns for Ministerial Relief in the next Year Book should be blank after your church?

We suppose it is well understood that offerings from the churches sent to the State Relief Societies count on the apportionment the same as if sent to the National Board. There are fourteen State Societies—one in each of the New England states, two in California and one each in Michigan, Illinois, Wisconsin, Minnesota, Iowa and South Dakota. The New York State Society retains its corporate existence and holds its endowment fund, but otherwise works through the National Board and all church contributions from that state should be sent to Mr. B. H. Fancher, 287 Fourth Ave., New York. The same is true of Ministerial Relief contributions from all the other states not mentioned above. Whether sent to the National or State Societies, the offerings will be credited to the churches sending them under the apportionment and will be reported in the next Year Book. The amount of the apportionment for Ministerial Relief is $40,000 and includes the National and State Societies. It is far too small. Yet it has never been attained. In 1911 the receipts National and States, under the apportionment were $33,961.30. This was $6,038.70 less than the $40,000 assigned. Up to October first, the receipts to the National Board under the apportionment are less than for the same ten months of 1911. Shall the $40,000 be received in 1912?

TWO APPEALS

We do not often put into print a special or individual appeal, but are constrained to make an exception this Christmas month in behalf of two of our veterans in need—one of them for a tricycle and the other for an ear trumpet. The one who needs a tricycle is the victim of a serious spinal affection and "cannot walk at all." He is 63 years old and has been a burdensome invalid for years. He is anxious to be able to get around a little by the use of his arms and so relieve his overtaxed wife who is not strong. A tricycle such as he needs can be bought for $75. We hope some one who sees this article is so situated that he can spare $75 without inconvenience and who at the same time has the desire to give it for the happiness and help of this worthy veteran of the ministry. Here is what he says: "If you have any money on hand for a special need I would like so much to have a tricycle chair so I can get around some without help. I am unable to purchase it. It would be a great pleasure and comfort to me if I could get around out doors some. Can you help me get this chair? I will be very glad if you can place a few words in THE AMERICAN MISSIONARY about this matter."

The other appeal is for a hearing horn or ear trumpet. It is for a minister 71 years old who writes—"I am now left without the power of hearing a word. At church last Sunday I enjoyed the Communion of the Lord's Supper. My faith took hold of the Master's word 'in remembrance of me' but I could not hear one word said or sung. Can you help me to get a hearing horn so I can hear people when they speak to me and hear my pastor preach the Gospel? I will be very grateful." I find that one can be purchased for from five to ten dollars. Dear reader, how would you like to lend your ears to this deaf man of God by buying for him a hearing horn? Write to Secretary Wm. A. Rice, 287 Fourth Ave., New York.

THE WOMAN'S HOME MISSIONARY FEDERATION

President, Mrs. Roy B. Guild, 1325 Clay St., Topeka, Kan.; Vice-President-at-large, Mrs. C. R. Wilson, 69 Frederick Ave., Detroit, Mich.; Vice-Presidents: Mrs. H. E. Birdseye, Glen Ridge, N. J.; Mrs. W. W. Newell, 244 Wesley Ave., Oak Park, Ill.; Mrs. J. C. Luckey, 560 Elm St., Portland, Ore.; Mrs. Frank E. Jenkins, Demorest, Ga.; Recording Secretary, Miss Annie A. McFarland, 203 No. Main St., Concord, N. H.; Corresponding Secretary, Mrs. W. C. Wheeler, 1316 College Ave., Topeka, Kan.; Treasurer, Mrs. H. A. Flint, 604 Willis Ave., Syracuse, N. Y.; Editorial Secretary, Miss Eleanor Nagle, 141 Crafts St., Newtonville, Mass.

EXPENSES OF THE STATE UNIONS

Among the many perplexities arising out of that noble scheme of salvation for our missionary organizations, "The Apportionment Plan," is how best to meet the expenses of the State Home Missionary Unions, if all the money coming into their treasuries is designated for the work of the National Societies, and therefore, to be counted toward the apportionment of the church which sends the contribution. It is understood that money sent by women's societies for the expenses of carrying on the work of the State Unions does not count in the apportionment of the churches, since these organizations are not provided for by the National Plan. The purpose of the State Unions is to arouse an interest in Home Missions among the churches and gather money for the work, but they must meet local expenses as best they may; the Federation of the State Unions, which constitutes our Woman's Board of Home Missions, must also meet its own expenses and turn over the result of its efforts to the credit of our National Societies. In other words, these organizations themselves ask nothing, but to be allowed to further the work of Home Missions laid out by our denomination without directly taxing it.

Throughout most of our states, these Unions are officered without pay, and the officers of our Federation give their services, which oftentimes amount to a large sum annually; but the expenses for postage and printing must be met, some traveling expenses, and in a number of our large states, it is necessary to employ a secretary and stenographer, and possibly maintain an office. The women aim to make the cost of machinery as little as possible, but it has to cost something for oil, even though the machine is provided free of expense.

Various plans have been suggested. The one most in favor in the Eastern States is to provide as soon as possible through legacies or gifts of generous donors, an endowment fund for running expenses. The objection to this method is a sentiment that the income of legacies, unless left purposely for endowment, should go directly to missionaries rather than into the machinery of organization. Still, this plan is simple and uncomplicated, and possibly the money spent in the services which our State Unions are doing accomplishes as much as any other missionary money. Another plan is a direct tax upon each auxiliary to a State Union. In Connecticut $2.00 is asked from each woman's society, which may not be counted on the apportionment, to meet running expenses. A graded tax has also been suggested in accordance with the membership or the contribution of an auxiliary.

No regular rule can be laid down which will apply equally well in every state. The work of each is differently organized and each Union is responsible only to itself. Unless we make of the national Federation a

governing board, and create a National Plan applying equally to all states, we can hardly adopt any other policy. Such a national management would involve us in more expense and embarrassment than is now incurred by the self-sacrificing ministrations of our independently organized State Unions. The aim of each Union should be to pay out as little as possible for running expenses and make quite sure that it justifies its existence by the sums which it collects, the knowledge of home missions which it inculcates, and the inspiration which it gives to the churches.

MRS. WILLISTON WALKER.

The Illinois Union suggests to its auxiliaries four methods for securing their contributions toward the running expenses of the Union:—

1. Designation of 7 per cent. from the usual funds.
2. An Auxiliary Incidental Fund, secured by offering or ten cents per member taxation, from which state expense money can be taken.
3. Auxiliaries to hold a state social at which state interests, needs, and benefits can be featured and offering taken.
4. Special gifts and bequests from women of means, and women who care, for the establishment of a fund for state work.

TOPIC FOR JANUARY, 1913

UTAH, OUR SAMARIA.

Congregational Education Society.

PROGRAM.

Prepared by a former teacher of the C. E. S. in Utah.

Scripture Reading:
Luke 17:11-19, or John 4:4-42

Contrast Christ's sympathy and wisdom in dealing with the Samaritans, with the hatred and contempt of the Jews. Shall *we* be indifferent to the needs in *our* Samaria?

Since this subject is so comprehensive, this may be a question meeting, the leader assigning the questions beforehand, each one to be answered in from three to five minutes.

I. What is the attitude of the Mormon Church towards

1. Materjal enterprises?
2. Politics?
3. Other churches?
4. Education?
5. Morality?

In answering these questions use "Mormonism, the Islam of America," by Rev. Bruce Kinney, published by the Revell Co., N. Y. and Chicago, paper, 35 cents; or the following leaflets published by the C. E. S., 14 Beacon St., Boston:

"Mormonism, Some of its Realities."
"Some Facts About Mormonism."
"A Study of the Present Mormon Problem."

II. What are Congregationalists doing in Utah:

1. In church and Sunday-school work?
2. Along educational lines?

For definite information regarding the work, use the pamphlet "Congregationalism in Utah," by Rev. E. S. Tead, published by the C. E. S., price 10 cents. Letters from the Utah teachers should also be read as they will add vividness to the meeting. These letters may be secured upon application to the C. E. S.

In closing, the leader may emphasize John 4:35.

The following readings on the Mormon question have been suggested by the Massachusetts Union:

BOOKS.

"The Riders of the Purple Sage," by Zane Grey.
"Under the Prophet in Utah," by Ex-Senator Cannon.
"The Other House," by O'Higgins.
"The Lions of the Lord," by Wilson.
"The Mormon Prophet," by Lily Dougal.
"Through the Heart of Canada," by Yeigh.

MAGAZINES.

Current Literature, March and November, 1911.
Outlook, July 29 and October 7, 1911.
McClure's, January and February, 1911.
Collier's, April 15, June 10, and August 12, 1911.
Everybody's, September, 1911.
Delineator, September-November, 1911.
Cosmopolitan, March-May, 1911.

Through the courtesy of the C. H. M. S. the article, "Wheels Within Wheels," which was printed in these pages in the June magazine, has been reprinted in leaflet form. Auxiliaries are strongly urged to see that their new officers are supplied with copies of it, which may be obtained from the C. H. M. S. office at 287 Fourth Avenue, New York.

CONGREGATIONAL BROTHERHOOD OF AMERICA

HENRY A. ATKINSON, Secretary, Room 911, 19 So. La Salle Street, Chicago, Ill.

The Oberlin Convention marked a step forward in the history of the Brotherhood. The program was so constructed and so carried out that the largest amount of time was given to discussing the real problems that face the organization. The inspirational addresses stressed the fact that the Brotherhood had found its greatest usefulness in the denomination in representing the church in all matters pertaining to labor and social service. The Secretary's report, which was ordered printed, is now available for all our churches. Anyone interested in what the Brotherhood is doing and is interested to know what the organization is attempting as the Social Service agency of the denomination, will do well to send for this pamphlet. It is published under the name "A Record of the Year."

A large number of the churches in Chicago and other centers competed with the saloons on Election Night by opening up their doors and offering some form of entertainment, and over special leased wires received the election returns. This kind of attack on the social supremacy of the saloon is the kind that produces the greatest results in the long run.

Another church in Chicago offered the use of one of its rooms as a polling place, and the offer was accepted. We do not want church and state combined, but neither do we want the saloon and the state in such close fellowship as has existed heretofore. Labor Unions, political clubs and precinct leaders have used the saloon for their purpose many times when the church would have suited them much better, but the facts are these, the saloon was offered and the churches were closed.

An interesting trend of the times is found in the fact that "The Survey" has a special department which will chronicle the doings of the churches in social service lines. Dr. Graham Taylor is Editor-in-chief of this department. Social workers are realizing as never before how much the church has contributed to their work, and correspondingly the church is awakening to the fact that it must do the larger work demanded by the community, in order to retain its right, or even place, of leadership in our Nation. Every member of the Brotherhood who can possibly afford it ought to subscribe for *The Survey*. Subscriptions can be made direct to The Charity Organization Society, 105 E. 22nd St., New York, or through us.

Secretary Atkinson will be in the West during the latter part of December and all of January. His itinerary will carry him to San Francisco, south through Los Angeles and back to Chicago through Texas and Okla.

The Treasurer's report for last year shows the following facts: On a budget made by the Chicago Convention of $7,500.00, the actual expense for maintaining the Brotherhood during the year amounted to $7,272.05; collections for the year amounted to $8,983.27. The budget for this year amounts to $11,000. This will care for all old indebtedness and is $1,000.00 less than the total amount asked for 1911-12. The Finance Committee composed of Frederick W. Burlingham, Roger Leavitt and W. B. Chapman was appointed. The plan carried out last year of apportioning definite amounts to each state will be followed out, and an effort is now being made to raise the entire budget for the year just as quickly as possible.

IMPORTANT NOTICE

Will Church Treasurers, Pastors and Church Officers please take notice: By advice of the Apportionment Commission and unanimous agreement of the treasurers of the several National Societies and the Secretary of the National Council, announcement is hereby made that all contributions from churches for 1912 must be received in the treasury of the home office in New York or Boston not later than January 10, 1913. Remittances made after January first should be accompanied with the statement that they are for credit for 1912. Otherwise such contributions will not appear in the next Year Book with the statistics for 1912.

ACKNOWLEDGMENTS OF RECEIPTS

The Congregational Home Missionary Society

Willis E. Lougee, Treasurer - 287 Fourth Avenue, New York, N. Y.

October, 1912

MAINE—$117.44.

Cong. Conf. and Miss'y Society of Maine, Rev. C. Harbutt, Treasurer, 90.51.

Bath: A. L. P., 10. **Farmington:** C. A. M., 50c. **Hampden:** 10.43. **New Gloucester:** A. C. C., 5. **Phippsburg:** A Friend, 1.

NEW HAMPSHIRE—$3,519.05 (of which legacies, $3,325.00).

New Hamp. H. M. Soc., A. B. Cross, Treas., 148.36.

Amherst: 44c. **Concord:** J. T. S., 5; M. H. F., 2. **Dover:** Estate of C. M. Martin, 2.850. **Exeter:** F. E. D., 5. **Laconia:** Estate of Mrs. O. J. Prescott, 475. **Lancaster:** K. B. F., 10. **New Ipswich:** S. Sch., 6.25. **Peterborough:** Union, 10. **Plainfield:** S. R. B., 5. **Tamworth:** L. D. B., 2.

VERMONT—$213.46.

Vt. Dom. Miss. Soc., J. T. Ritchie, Treas., 88.71.

Bellows Falls: Cash, 5. **Bristol:** First, 1.25. **Burlington:** A Friend, 5. **Middlebury:** "A Widow's Mite," 1. **Newbury:** H. E. K., 35. **Woodstock:** J. B., 25; M. E. M., 2.50. **Swanton:** 20; M. E. D., 20. **Williston:** 10.

MASSACHUSETTS—$19,206.97 (of which legacies, $17,242.43).

Boston: Allston, 31.89; A. S. P., 5. **Boulevard:** F. E. W., 5. **Brighton:** A. F. S., 15. **Brookline:** E. L. B., 2. **Cambridge:** H. H. P., 5. **Canton:** 21.35. **Chelsea:** Central, 22.20. **Danvers:** Maple St., 130; A. J. B., 1. **Easthampton:** W. M. G., 1. **East Pepperell:** A. A. P., 1. **Falmouth:** R. H., 5. **Fitchburg:** Estate of Lydia H. Wood, 731.25; E. J. D., 7. **Framingham:** L. A. E., 2. **Hampden:** H. H. T., 1. **Haydenville:** L. E. R., 1. **Hinsdale:** First, 19.23. **Leominster:** Ortho. End. Soc., 8; F. A. W., 15. **Littleton:** W. E. C., 56.25. **Lowell:** W. K. A., 1. **Lynn:** Central, 25; M. E. F., 1. **Medfield:** A Friend, 20. **Medford:** Estate of S. J. Blanchard, 11.18; Mystic, 41.70. **Melrose:** First, 53. **Methuen:** First, 73.34. **Natick:** A Friend, 5. **New Bedford:** North, 30.41. **Newburyport:** Central, 64.75. **Newton:** First, 71.72. **No. Leominster:** L. E. S., 1. **Otis:** 6.45. **Oxford:** First, 5. **Paxton:** 5.75. **Peabody:** E. G. H., 3. **Roxbury:** L. M. H., 5. **Salem:** Estate of J. H. Towne, 15,500; S. P. A., 10; M. T. P., 2. **Shrewsbury:** A. J. H., 1. **Somerville:** Prospect Hill, 5.14. **Southampton:** C. E., 1. **So. Framingham:** F. J. S., 10. **South Weymouth:** A. B. R., 1. **Spencer:** C. W. P., 1. **Springfield:** 5; Estate of M. H. Shipley, 500; A., 1; A. S. H. T., 15; R. A. C., 1. **Taunton:** M. A. M., 2. **Townsend:** A. G. G., 1. **Wayland:** Estate of P. M. Lee, 500. **Webster:** A. J. B., 2. **Whitinsville:** J. C. W., 10. **Williamstown:** J. H. D., 50. **Winchester:** First S. Sch., 11.36. **Worcester:** Piedmont, 150.

W. H. M. Assoc., Miss E. A. Smith, Asst. Treas., 917.

RHODE ISLAND—$115.76.

Rhode Island H. M. Soc., Rev. F. H. Fuller, Treasurer, 64.56.

Pawtucket: K. H., 10. **Providence:** Free, 16.20; A. W. C., 25.

CONNECTICUT—$3,296.36 (of which legacies, $800.00).

Miss'y Soc. of Conn., Rev. J. S. Ives, Treas., 224.44.

Berlin: J. B. S., 5. **Bridgeport:** Park St. S. Sch., 11.38. **Canaan:** H. C. B., 15. **Cheshire:** G. K., 2. **Clinton:** C. H. G., 2. **Cromwell:** Estate of S. C. Beers, 275. **Danbury:** First, 50.98. **East Woodstock:** Estate of S. C. Rivers, 25. **Ellington:** E. S. D., 1.50. **Enfield:** M. H. W., 10. **Fair Haven:** Pilgrim, 34.35. **Farmington:** M. M. P., 25. **Greenwich:** Second, Stillson Soc., 700. **Guilford:** First, 16.75. **Hampton:** 8.50. **Hartford:** Warburton Chapel S. Sch., 13.50; A Friend, 2; A. R. H., 100; F. L. H., 10. **Hebron:** 18.25. **Jewett City:** J. C. P., 1. **Madison:** J. J. M., 1. **Mansfield Center:** First S. Sch., 4. **Middletown:** First S. Sch., 25. **New Britain:** Second, 100. **New Haven:** C. L. K., 5; J. M. B. D., 25. **New London:** First Ch. of Christ, 87.79. **Norwich:** B'way, 300. **Old Lyme:** First, 123.26. **Plainville:** 2. **Pomfret:** First, 8. **Preston City:** G. V. S., 3. **Putnam:** C. H. B., 2. **Rockville:** S. T. N., 10. **Salisbury:** 23.93; W. B. H. M., 17.43. **Sherman:** M. G. G., 2. **South Manchester:** M. S. C., 5. **Southport:** 142.35; R. P. W., 2. **Stamford:** First, 25. **Stonington:** Estate of Lydia A. Hedden, 500. **Stratford:** N. J. Reed, 5. **Suffield:** G. I. W., 1. **Waterbury:** Second, 293.63; L. W. T., 2. **Windsor:** First, 14.32.

W. H. M. Un., Mrs. J. B. Thomson, Treas.: **Winsted:** Second Aux., 15.

NEW YORK—$876.64 (of which legacy, $504.11).

New York H. M. Soc., Rev. C. W. Shelton, Treasurer, 14.48.

Brooklyn: C. A. C., 5; G. W. M., 25. **Buffalo:** W. H. H., 10. **Candor:** 15.30. **Canandaigua:** F. P. G., 10. **Carthage:** S. L. W., 1. **Churchville:** 23. **Elbridge:** 13. **Fairport:** First, 49.20. **Franklin:** A. A. J., 1. **Jamestown:** G. C. K., 2. **Morristown:** First, 9.84. **New Lebanon:** Estate of Ellen C. Kendall, 504.11. **New York City:** E. G., 2; E. I., 10; K., 100. **Oxford:** J. C. E., 5. **Port Chester:** L. A. H., 5. **Riga:** 5; End. Soc., 5. **Spencerport:** First, 13.08. **Walton:** A. S. F., 2. **Warsaw:** 44.63. **Woodville:** 2.

NEW JERSEY—$739.58.

Closter: R. L. B., 10. **East Orange:** W., 20. **Glen Ridge:** Men's League, 5. **Plainfield:** C.

T. L., 5. **Montclair:** First S. Sch., 20. **Morristown:** H. A. C., 1. **Nutley:** L. C., 2. **River Edge:** First, 9.26. **Vineland:** D. S. S., 2. **Westfield:** Men's Club, 100.

Woman's H. M. Un., N. J. Assn., Mrs. W. E. Buell, Treas.: **Asbury Park:** 7.77. **Bates:** Assoc. Wom. Soc., 14.20. **Bound Brook:** 22.90; Wom. Soc., 1.50. **Cedar Grove:** 1.59. **Chatham:** 4.66. **Closter:** Wom. Soc., 2.65. **East Orange:** First, 43.79; Trinity, 10.99. **Glen Ridge:** 26.52. **Jersey City:** First, 15.12. **Montclair:** First, 122.44. **Newark:** First, 11.74; Belleville Ave., 21.98. **Nutley:** 7.75. **Orange Valley:** 25.58. **Passaic:** 10.83. **Paterson:** Wom. Soc., 11.80. **Plainfield:** 46.27. **River Edge:** 1.83. **Upper Montclair:** 93.75. **Verona:** Wom. Soc., 94c. **Westfield:** 51.22. **Woodbridge:** Wom. Soc., 7.50. Total, $565.32.

PENNSYLVANIA—$72.00.

Blue Ridge: Hawley Mem., 1; End. Soc., 5; S. Sch., 4. **Braddock:** Slavic, 3. **Cambridge Springs:** R. C. Q., 2. **Darlington:** R. D., 1. **Farrell:** 5. **Harford:** 1. **Pittsburgh:** Puritan, 11; S. Sch., 10.

W. M. U., Mrs. D. Howells, Treas.: **Carbondale:** W. H. M. S., 2. **Corry:** W. H. M. S., 2. **Kane:** W. H. M. S., 5. **Meadville:** W. H. M. S., 20. Total, $29.00.

MARYLAND—$10.00.

Baltimore: Second, 7; Second S. Sch., 3.

DISTRICT OF COLUMBIA—$197.77.

Washington: Ingram, 12.

W. H. M. Un., N. J. Assoc., Mrs. W. E. Buell, Treasurer: **Washington:** First, 118.69; Ingram Mem., 2.37; Mt. Pleasant, 64.71. Total, $185.77.

VIRGINIA—$6.25.

W. H. M. Un., N. J. Assoc., Mrs. W. E. Buell, Treasurer: **Falls Church:** 6.25.

GEORGIA—$9.07.

Meansville: New Hope, 7.07. **Trenton:** New England S. Sch., 2.

ALABAMA—$2.25.

Fabius: Flat Rock, 1. **Millerville:** E. C., 25c. **Thorsby:** United, 1.

ARKANSAS—$10.00.

Gentry: 10.

FLORIDA—$138.11.

Cameron City: 80c. **Destin:** 1.80. **Interlachen:** D. M. C., 1. **Jacksonville:** Union, 110.50. **Oak Hill:** 3.06. **Phillips:** 4. St. **Petersburg:** 11.95.

W. H. M. Un., Mrs. A. E. Guild, Treasurer: **Interlachen:** 5.

TEXAS—$107.50.

Dallas: Central, 100. **Galena:** 2.50. **Grand Saline:** 5.

NEW MEXICO—$3.00.

Los Ranchos de Atrisco: 3.

ARIZONA—$15.00.

Humboldt: 4. **Tombstone:** 11.

TENNESSEE—$5.00.

Pleasant Hill: Friends, 5.

OHIO—$1,389.05 (of which legacy $1,244.52).

Cong. Conf. of Ohio, Rev. J. G. Fraser, Treasurer, 71.53.

Cleveland: T. M. B., 50. **Gustavus:** Estate of L. A. Beman, 1,244.52. **Hudson:** G. H. A., 5. **Mansfield:** First, 1. **Toledo:** H. T., 25. **Wauseon:** C. F. G., 2.

Erratum: Less $10.00 from Lima, refunded.

INDIANA—$101.00.

Ft. Wayne: Plymouth, 100. **Indianapolis:** E. M. C., 1.

ILLINOIS—$603.45 (of which legacy, $500.00).

Cong. Conf. of Illinois, J. W. Iliff, Treas., 60.70.

Amboy: Estate of E. F. Slauter, 500. **Chicago:** K. H., 5; A Friend, 8.75. **Geneseo:** E. C., 5. **Harrison:** 1. **Harvard:** E. A. B., 2. **Lexington:** E. F. W., 3. **Springfield:** L. M. H., 1. **Urbana:** E. M. H., 2. **Waverly:** 11. **White Flock:** 4.

MISSOURI—$7.40.

St. Louis: P. G. S., 1; H. T. T., 2. **Springfield:** Ger., 4.40.

MICHIGAN—$106.97.

Mich. Cong. Conf., Rev. J. W. Sutherland, Treasurer, 53.97.

Clinton: First, 25. **Milford:** S. A. M., 5. **St. Clair:** C. F. M., 10; M. M., 10. **St. Ignace:** J. O. G., 3.

IOWA—$190.64.

Iowa Cong. Conf., A. D. Merrill, Asst. Treasurer, 101.20.

Central Falls: 5. **Fairfield:** P. C. H., 50. **Iowa City:** S. Sch., 1.44. **Le Mars:** First, 30. **Ottumwa:** J. S., 3.

WISCONSIN—$218.47.

Wis. Cong. Assoc., L. L. Olds, Treas., 193.47.

Beloit: First, 5; W. P., 10. **La Crosse:** G. W. C., 10.

MINNESOTA—$176.24 (of which legacy, $100.00).

Minn. Cong. Miss. Soc., Rev. G. R. Merrill, Treasurer, 60.24.

Alexander: C. H. H., 10. **Kasota:** Swedish, 6. **Minneapolis:** Estate of A. S. Fuller, 100.

KANSAS—$2.00.

Nickerson: F., 1; R. M., 1.

NEBRASKA—$162.30.

Neb. Cong. H. M. Soc., Rev. S. I. Hanford, Treasurer, 50.

Hallam: Ger., 15. **Hastings:** First Ger., 45. **McCook:** Ger., 8.30. **Olive Branch:** Ger., 19. **Princeton:** Ger., 25.

NORTH DAKOTA—$157.27.

Received by Rev. E. H. Stickney: **Barlow:** 15. **Beach:** 1.36. **Elgin:** 5. **Granville:** 20. Total, $41.36.

Grass Lake: Individuals, 2.02. **Harvey:** 1.52. **Kulm:** G. and B., 75. **Lignite:** Woburn and Foot Hills, 8. **Minot:** 25c. **Plaza:** 1.12.

W. H. M. Union, Mrs. E. H. Stickney, Treas.: **Cooperstown:** Miss'y Soc., 15. **Crary:** Miss'y Soc., 5. **Fargo:** Plymouth, 1. **Gardner:** Miss. Soc., 1.50. **Jamestown:** Miss. Soc., 50c. **Oberon:** Miss. Soc., 5. Total, $28.00.

SOUTH DAKOTA—$245.10.

Received by Rev. W. H. Thrall: **Aberdeen:** 18.67. **Bon Homme:** 26.62. **Bryant:** 8.08. **Carthage:** S. Sch. Birthday Box, 5.70. **Drakola:** 2.57. **Highmore:** S. Sch., 5; Aid Soc., 10. **Lane:** 3. **St. Mary's:** 1.46. **Willow Lakes:** 6.75. Total, $87.85.

Bowdle: Ger., 10. **Carlock and Tripp Co.:** Ger., 14.25. **Deadwood:** E. L. S., 1. **Eureka:** Ger. Miss., 15. **Mitchell:** L. W. B., 5. **Parkston:** Ger., 100. **Tyndale:** Ger., 12.

COLORADO—$80.98.

Bethune: Ger., 12. **Brush:** Ger., 1.70. **Englewood:** Mayflower, 12.65. **Stratton:** Charlmont, 5.

W. H. M. Un., Mrs. J. R. Crews, Treasurer: **Colorado Springs:** First, 5. **Denver:** Boulevard Wom. Soc., 20; North, 6. **Longmont:** 10.18. **Pueblo:** 6.45. **Trinidad:** 2. Total, $49.63.

MONTANA—$15.60.

Antelope: 75c. **Clyde Park:** 2.50. **Great Falls:** First, 8.60. **Nihill:** 63c. **Plentywood:** 1.62. **Wilsall:** 1.50.

OREGON—$110.80.

Beaver Creek: First, 3.60. **Cedar Mills:** Beth., Ger., 40. **Condon:** 6.70. **Gaston:** First, 15. **Oswego:** First, 4. **Parkplace:** 8. Sch., 4. **Portland:** Waverly Heights, 10. **Scappoose:** First, 17. **Willard:** 10.50.

WASHINGTON—$95.70.

Endicott: Ger., 30. **Hastings:** Ger., 5. **Odessa:** Emmaus Ger., 12.65. **Peshastin:** Ger., 5.55. **Ruff:** Ger., 7.50. **Walla Walla:** C. J. W., 25. **Warden:** Ger., 10.

SUMMARY.

Contributions	$8,608.12
Legacies	23,716.06
Interest	1,597.46
Literature	74.24
Total	$33,995.88

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in October, 1912.

Bridgeport, Conn.: Park Ch. Lad. Un., box and bbl., $100. **Canandaigua, N. Y.:** 1st Ch. H. M. S., 2 bbls., $208.82. **Cheshire, Conn.:** check, $35. **East Haven, Conn.:** Aux. of H. M. S., box, bbl. and money, $89.22. **Elmwood, Conn.:** Sew. Soc., box, $94.28. **Kane, Pa.:** 2 boxes and package, $70. **Norwich Town, Conn.:** Park Ch. H. M. S., 2 boxes, $260. **St. Louis, Mo.:** Fountain Park Ch., 1 box, $95. Total, $952.32.

STATE SOCIETY RECEIPTS

THE MISSIONARY SOCIETY OF CONNECTICUT.

Joel S. Ives, Treasurer, Hartford.

Receipts for September, 1912.

Barkhamsted: 3. **Colebrook:** 21. **East Haven:** 19.75. **East Norwalk:** Swd., 4.50. **Ellsworth:** 14.26. **Granby:** South, 27.50. **Greenwich:** 2nd, 5. **Haddam:** 13. **Hartford:** 4th, 26. **Lisbon:** 1. **Litchfield:** 88.16. **Middle Haddam:** 6. **Middletown:** 1st, 36.85. **Nepaug:** 30.84. **New Hartford:** 5. **Newtown:** 19. **Pomfret:** 14. **Ridgefield:** 10. **Roxbury:** 12.50. **Salem:** 25. **South Windsor:** 2nd, 22.42. **Suffield:** 31. **Warren:** 12.50. **Windsor Locks:** 66.62. Bequest of Ellen T. Smith, 500. Undesignated, 374.06. Special 640.84.

RHODE ISLAND HOME MISSIONARY SOCIETY.

Frederic H. Fuller, Treasurer, Providence.

Receipts for September and October, 1912.

Thornton: Ch., 1.92. **Providence:** Central, 70.69; Central Sunday-school, 50. **Chepacket:** 10. **Providence:** Beneficent, 115.20; Plymouth, 75. Total, $322.81.

NEW HAMPSHIRE HOME MISSIONARY SOCIETY.

Alvin B. Cross, Treasurer, Concord.

Receipts for October, 1912.

Acworth: 12.07. **E. Concord:** 10. **No. Hampton:** 7.60. **Hillsboro Center:** 4.05. **Northwood:** 6. **Walpole:** 16.32. **Washington:** 3.20. **Seabrook and Hampton Falls:** 5. Total, $64.24.

VERMONT DOMESTIC MISSIONARY SOCIETY.

J. T. Ritchie, Treasurer, St. Johnsbury.

Receipts for September, 1912.

Barton: 13. **Brattleboro:** West, 15.18. **Coventry:** 10. **Ferrisburgh:** 3. **Hero, So. and Grand Isle:** 18. **Lyndonville:** 56. **Manchester:** 51.30. **Marshfield:** C. E. S., 5. **Milton:** 8.40. **Pittsford:** 67. **Warren:** 2.39. **Wilder:** 3.69. **Williamstown:** 13.18. Total, $266.14.

NEBRASKA CONGREGATIONAL HOME MISSIONARY SOCIETY.

Rev. S. I. Hanford, Treasurer, Lincoln.

Receipts for September, 1912.

Arborville: 27.25. **Bertrand:** 12.95. **Columbus:** 53.33. **David City:** 47; Friend, 62.50. **Germantown:** German, 25. **Harvard:** 23.38. **Hastings:** 10.82. **Havelock:** 5. **Holdrege:** 17.30. **Keystone:** 3.20. **Liberty:** church, 42.25; S. S., 30.45. **Lincoln:** 1st, 260.25; Plymouth, 42; Vine, 11. **Loomis:** 8.25. **Naper:** 7.50. **Norfolk:** 1st, 58.25. **Omaha:** 1st, 23.48; Central Park, 6. **Rising City:** 7.20. **Rokeby:** 19.70. **Silver Creek:** 6.50. **Sutton:** 8. **Verdon:** 46.50. General workers, 43.93. C. H. M. S., 2. W. **Wahoo:** 10.55. **Waverly:** 4.80. **Wisner:** 10. General workers, 43.93. C. H. M. S., 2. W. H. M. U., 194. Total, $1,130.34.

WISCONSIN CONGREGATIONAL ASSOCIATION.

L. L. Olds, Treasurer, Madison.

Receipts for July, 1912.

Burlington: Ply. Ch., 25. **Brodhead:** Ch., 20. **Beloit:** 1st—Ch., 63.50; 1st S. S., 9.97. **City Point:** Ch., 10. **Darlington:** Ch., 25. **Eau Claire:** 1st, 200. **Jackson:** Ch., 2. **Lake Geneva:** Ch., 33. **Menomonie:** Ch., 50. **Milwaukee:** Bethlehem Ch., 15.50. **Potter:** Memorial Ch., 3.80. **Princeton:** Ch., 5. **Red Granite:** Ch., 6.37. **Spring Brook:** Ch., 1. **Union Grove:** Ch., 15. **Whitewater:** Ch., 50. **Wauwatosa:** Ch., 100. Total, $635.14.

Receipts for August, 1912.

Antigo: Ch., 12.81. **Bloomington:** Ch., 35. **Clintonville:** Ch., 16.55. **Delavan:** Ch., 12.51. **Elroy:** Ch., 8.54. **Eau Claire:** 1st, 100. **Easton:** Ch., 1.50. **Fox Lake:** Ch., 11. **Friendship:** Ch., 5. **La Crosse:** Ch., 90. **Mondovi:** Ch., 23.08. **Milwaukee:** Grand Ave. Ch., 168. **Roberts:** Ch., 61. **Rosendale:** Ch., 64.45. **Rochester:** Ch., 11. **Stoughton:** Ch., 12.50. **Saxeville:** Ch., 5. **Reseburg:** People's Church. 4.45. **Pine River:** Ch., 5. **Quincy:** Ch., 1. **Whitewater:** Ch., 50. **White Creek:** 3. **Waupun:** S. S., 9. Total, $710.39.

Receipts for September, 1912.

Albertville: Ch., 2.50. **Beloit:** 1st Ch., A Friend, 25. **Baraboo:** Ch., 15. **Berlin:** Ch., 5.50. **Big Spring:** Ch., 4.16. **Clinton:** Ch., 55. **Cable:** Ch., 9.66. **Cable:** S. S., 7.88. **Dousman:** Immanuel Ch., 11.16. **Davis Corners:** Ch., 35c. **Fond du Lac:** Ply., 120. **Grand Rapids:** Ch., 10.30. **Hartland:** Ch., 12.31. **Hammond:** Ch., 6.80. **Jackson:** Ch., 30c. **Kenosha:** Ch., 25.05 **Lake Geneva:** Ch. 1st, 95.03 **Owen:** Ch., 8 **Pittsville:** Ch., 14. **Springvale:** Ch., 3. **Superior Hope:** Ch., 28.18. **Tomah:** Ladies. 17.05. **Truax:** Ch., 2.50. **Viroqua:** Ch., 33 **Waupun:** Ch., 25. W. H. M. U., 52.45. Total, $589.16.

The American Missionary Association

H. W. Hubbard, Treasurer - 287 Fourth Avenue, New York, N. Y.

Receipts for October, 1912

Current Receipts

EASTERN DISTRICT.

MAINE—$103.98.

Alfred: Ch., 3.62; L. S., 3. **Auburn:** Sixth St. Ch., 4.91. **Hampden:** Ch., 5.21. **Kennebunkport:** First Ch., 5. **Lewiston:** Pine St. Ch., 30. **Limington:** Ch., 5. **New Gloucester:** First Ch., 43.31. **Westbrook:** Ch., 3.93.

NEW HAMPSHIRE—$2,694.45.

(Donations, $161.11; Legacies, $2,533.34.)

Bennington: Ch., 7.50. **Center Ossipee:** Ch., 7. **Concord:** East Ch., 10. **East Jaffrey:** Ch., 14.28.. **Epping:** Ch., add'l by a Member to constitute Miss Hannah Pearson, L. M., 30. **Greenland:** Ch., 19. **Hampton:** Ch., 4; Miss'y Soc. for Joseph K. Brick School, Enfield, N. C., 5. **Hillsboro Center:** Ch., 2.70. **Lyme:** Ch., 38. **New Ipswich:** Children's Annual Fair, 7. **Plainfield:** Mrs. S. R. B., 5. **Walpole:** First Ch., 9.53. **Washington:** Ch., 2.10.

Legacies.

Concord: Mary F. McFarland by Wm. K. McFarland, Exec. (1,000 less Tax, 50), 950. **Dover:** Caroline M. Martin, by Dwight Hall, Adm'r (5,000 less Tax), 4,750 (Reserve Legacy, 3,166.66). 1.583.34; also specific endowments for Institutions.

VERMONT—$145.83.

Bellows Falls: First Ch., 48.76. **Brandon:** L M. Soc. for Grand View, Tenn., 90c. **Bristol:** First Ch., 75c. **Castleton:** Ch., 3.45. **East Brookfield:** Ch., 7. **Guilford:** Ch., 2.70; C. E. Soc., 2. **Holland:** Ch., 4.50. **Lyndonville:** First Ch., 47. **Shoreham:** First Ch. and Soc., 19.15. **Westford:** Ch., 9.62.

MASSACHUSETTS—$6,638.13.

(Donations, $1,638.13; Legacy, $5,000.00.)

Becket: North Ch., 9. **Billerica:** Orthodox Cong. Ch. & Soc., 20.

Allston: Ch., 20.26. **Jamaica Plain:** Central Ch., 30. **Brighton:** Ch., 17.92. **Dorchester:** Central Ch., Inter-Dept. of C. E. for S. A., Grand View, Tenn., 10; E. T., 250.

Brookline: Harvard Ch., 198.56. **Cambridge:** Pilgrim Ch., 16.99. **Chelsea:** Central Ch., 6.76. **Concord:** Miss M. H. for Clinton, Miss., 10. **Dalton:** F. G. C. for Boys' Industrial Work, McIntosh, Ga., 50. **Dover:** Ch., 1.71. **East Boxford:** Ch., 12.62. **East Bridgewater:** Union Ch., 20.30. **Easthampton:** First S. S., 5.09. **Enfield:** Missionary Soc., 35 (30 of which to constitute Mrs. Edwin Ayers L. M.). **Feeding Hills:** Ch., 8. **Fitchburg:** Finnish Evan. Mission Ch., 7. **Gill:** Ch., 4. **Granby:** Ch., 6.76. **Hinsdale:** First Ch., 13.42. **Huntington:** Second Ch., 3. **Leominster:** Orthodox Cong. Ch. C. E. Soc., 6. **Littleton:** W. E. C., 56.25. **Ludlow:** First Ch., 10. **Marblehead:** Mrs. S. L. G. for books, 50. **Medfield:** Second Ch., 10. **Medford:** Mystic Ch., 29.39. **Melrose:** Ch., 46.80. **Methuen:** Ch., 52.38. **Millis:** Ch., 5.26. **Millville:** Ch., 1. **New Bedford:** North Ch., 20.27. **Newton:** First Ch., 43.15. **North Andover:** Ch., 82.50. **Northboro:** Primary S. S., for S. A. at Straight University, 5; Primary S. S. for S. A., Grand View, Tenn., 5. **Otis:** Ch., 4.50. **Palmer:** First Ch., for Freight to Grand View, Tenn., 1.35. **Peru:** Ch., 2. **Princeton:** Ch., 5.26. **Rehoboth:** Ch., 12.50. **So. Framingham:** Grace Ch., 25.53. **South Hadley:** Ch., 14.74; B. G. for S. A., Talladega College, 5. **South Sudbury:** Ch., 3.90. **Somerville:** Prospect Hill Ch., 7.03. **Springfield:** First Ch., 31.24. **Wakefield:** First Ch., 38.38. **Waltham:** First Ch., 13. **Wellesley Hills:** Ch., 33.82. **Wellfleet:** First Ch., 26.80. **Westboro:** Benevolent Soc., 25. **Whitman:** First Ch. for Salary at Fajardo, Porto Rico, 27.69. **Worcester:** Piedmont Ch., 106; Miss C. W., 35. —— "A Friend," 40.

Legacy.

Salem: Joseph H. Towne, by Chas. W. Richardson, Exec., additional ($18,000 less Transfer Tax, $2.500). 15,500. For Current Receipts, 5,000, Set aside, 10,500.

RHODE ISLAND—$205.26.

Newport: United Ch., 14.20. **Pawtucket:** W. H. P. for S. A., Talladega College, 10. **Providence:** Beneficent Ch., 48; Central Ch., 65.20; Central Ch. S. S., 50; Free Evan. Ch., 8.62. **Saylesville:** Memorial Ch., 9.24.

CENTRAL DISTRICT.

CONNECTICUT—$758.77.

Andover: Ch., 8. **Berlin:** Second Ch., 20. **Bethlehem:** S. S. for Am. Highlanders, 5. **Canton Center:** Ch., 20. **Centerbrook:** Ch., 2.24. **Chaplin:** Ch., 11.23. **Cornwall:** Second Ch. C. E. Soc., 5. **Danbury:** First Ch., 20.87. **Derby:** Second Ch., 70.11. **East Canaan:** Ch., 6.90. **Ellington:** Ch., 74.20. **Ellsworth:** Ch., 18. **Granby:** South Ch., 16.50. **Griswold:** First Ch., 10. **Guilford:** First Ch., 4.35. **Hampton:** Ch., 6.30. **Morris:** Ch., 6.80. **Mystic:** Ch., 18.46. **New Britain:** South Ch., additional by "A Member," 100. **New Canaan:** C. E. Soc. for S. A., Grand View, Tenn., 25. **New Haven:** Grand Ave. Ch., bbl. goods for Saluda, N. C. **New London:** First Ch. of Christ, 45.64. **Northford:** Ch., 10. **Old Saybrook:** Ch., 10.69. **Pomfret:** First Ch., 4.80. **Salisbury:** The Church of Christ, 9.35. **Scotland:** Ch., 5. **Sherman:** Ch., 25. **Somersville:** Ch., 4.53. **Suffield:** Ch., 28. **Thomaston:** First Ecclesiastical Soc. for Tougaloo University, 10. **Thompson:** Ch., 23.46. **Washington:** Ch., 48. **Windsor Locks:** Ch., 36.34.

Woman's Cong'l Home Missionary Union of Connecticut, Mrs. J. B. Thomson, Treasurer.

Bridgeport: Park S. Ch. Ladies' Union, for Grand View, Tenn., 25. **New Britain:** First Ch. Jr. C. E. Soc. for Grand View, Tenn., 4. **Stonington:** H. M. Soc., 20 (10 of which for Scholarship at Grand View, and 10 for Gregory Institute). Total, $49.00.

NEW YORK—$393.79.

Brooklyn: Mr. and Mrs. G. C. P. for Desk for Treasurer's Office, Grand View, 13; Flatbush Ch. Ladies' Union, bbl. goods for Tougaloo University. **Carthage:** Ch., 10. **Churchville:** Ch., 16. **Copenhagen:** C. E. Soc. for Thornton Memorial Chapel, Cape Prince of Wales, Alaska, 10. **East Aurora:** Miss D. E. P., 50c. **Fairport:** First Ch., 38.95; W. H. M. U., bbl. goods for Grand View, Tenn. **Irondequoit:** United Cong. Ch., 20. **Jamestown:** First Ch. Girls' Club, 20 (10 of which for S. A. at Grand View, and 10 for S. A. Santee, Neb.). **Lisbon:** First Ch. S. S., 8.40. **Riverhead:** First Ch., 23.22. **Seneca Falls:** First Ch., 9.50. **Sherburne:** Dr. O. A. G., 200. **Spencerport:** First Ch., 10.22. **Westmoreland:** Ch., 14.

NEW JERSEY—$143.41.

Atlantic City: L. P. B. for Clinton, Miss., 10; Miss E., for Clinton, Miss., 5.

Woman's Home Missionary Union of the New Jersey Association, Mrs. Willard E. Buell, Treasurer.

Asbury Park: 7.01. **Bound Brook:** 5.96. **Chatham:** 4.21. **Closter:** 2. **Jersey City:** First, 5.40. **Newark:** Belleville Ave., 8.90; Y. W. Aux., 5. **Orange Valley:** 9. **Passaic:** 8.25. **Paterson:** 10.06. **Plainfield:** 24.45. **Upper Montclair:** 6; H. B. Mission Band, 10. **Verona:** 75c. **Westfield:** 12.62. **Woodbridge:** 3.80; C. E., 5. Total, $128.41.

DISTRICT OF COLUMBIA—$33.67.

Washington: Ingram Memorial Ch., 7; Mrs. A. R. W. for Santee, Neb., 10.

Through Woman's Home Missionary Union of the New Jersey Association, Mrs. Willard E. Buell, Treasurer.

Washington: Ingram Memorial Aux., 7.81; Mount Pleasant Aux., 3.86; Jr. C. E., 5. Total, $16.67.

MARYLAND—$28.90.

Through Woman's Home Missionary Union of the New Jersey Association, Mrs. Willard E. Buell, Treasurer.

Baltimore: Associate Ch., 16.80; S. S., 12.10. Total, $28.90.

INTERIOR DISTRICT.

OHIO—$372.10.

Cincinnati: Columbia Ch., 4. **Columbus:** Eastwood Ch., 14; Plymouth Ch., 21.39. **Conneaut:** Mrs. Cox's Bible Class for Pleasant Hill Academy, 10. **Cleveland:** T. H. for S. A.,

Talladega College, 20. **East Cleveland:** East Ch., 3. **Elyria:** First Ch., 16.10. **Fort Recovery:** Pisgah Ch., 9. **Hebron:** J. B. S. for Clinton, Miss., 10. **Hudson:** Ch., 25. **Mansfield:** Mayflower Ch., 11. **Mt. Vernon:** First Ch., 5. **Oberlin:** First S. S., 20.62 (10.89 of which for Work in the South, and 9.73 for Work in the West); Second Ch., 29. **Richfield:** Ch., 3.50. **Twinsburg:** Ch., 5.25. **Unionville:** Ch., 7.15. **Willoughby:** F. A. P., 10. **Youngstown:** P. H. M. for S. A., Talladega College, 5. **Zanesville:** Y. P. Soc., box goods for Pleasant Hill, Tenn.

Woman's Home Missionary Union of Ohio, Mrs. G. B. Brown, Treasurer.

Akron: First W. M. S., 40. **Columbus:** North C. E., 1.25. **Kent:** S. S., 3.30. **Madison:** Inter. C. E., 1.50; W. M. S., 4.70. **Mansfield:** First W. M. S. for Santee, 52.50. **Marysville:** W. M. S. for Pleasant Hill, 5. **Olmstead Falls:** W. M. S. for Indian M., 1.50. **Springfield:** First W. M. S., 17.62 (10 of which for Indian M.). **Toledo:** Second, J. M. C., 1.05. **Unionville:** W. M. S., 2.10. **Wayne:** C. E., 1.57. **Zanesville:** W. M. S. for Indian M., 6; C. E. for Pleasant Hill, 5. Total, $143.09.

INDIANA—$49.75.

Fort Wayne: Plymouth Ch., 24.75; Plymouth Ch. C. E. Soc., 25.

MICHIGAN—$326.83.

Alpine and Walker: Trinity Ch., 3. **Battle Creek:** R. W. for Building Teachers' Home, Lexington, Ky., 5. **Big Rapids:** First Ch., 8. **Detroit:** Fort Street Ch., 6; North Woodward Ave. Ch., 26.03. **Lansing:** Plymouth Ch., 25. **Merrill:** Ch., 2. **St. Clair:** Ch., 19. **St. Joseph:** W. M. Soc., 40. **South Haven:** Ch., 12. **Stanton:** Ch., 15. **West Adrian:** Ch., 4.

Woman's Home Missionary Union of Michigan, Mrs. C. K. McGee, Treasurer.

Ann Arbor: S. S. for S. A., 40; King's Daughters for S. A. at Grand View, 25. **Benton Harbor:** 20. **Chelsea:** 7.80. **Grand Rapids:** Park Ch., 45. **Lansing:** Plymouth Ch., 8. **Litchfield:** Mission Band for S. A., 8. **Manistee:** M. B., 5, for S. A. at Pleasant Hill, Tenn. **Olivet:** 3. Total, $161.80.

WESTERN DISTRICT.

ILLINOIS—$287.26.

Amboy: First Ch., 2.99. **Austin:** First Ch., 15. **Belvidere:** Ch., 6. **Chicago:** California Ave. Ch., 27.39; Park Manor Ch., 16; Ravenswood Ch., 18.95; Warren Ave. Ch., 8.74. **Des Plaines:** Ch., 7.77. **Dover:** Ch., 12.36. **Dundee:** First Ch., 10. **Earlville:** "J. A. D.," 25. **Galva:** Ch., 34. **Peoria:** First Ch., 25. **Princeton:** Ch., 6.50. **Rockton:** First S. S., 1.15. **West Pullman:** Ch., 7.49. **Wilmette:** First Ch., 47.92. **Yorkville:** Ch., 15.

WISCONSIN—$202.23.

Boscobel: First Ch., 10. **Bristol and Paris:** Ch., 6.65. **Madison:** Miss M. A. C., 3. **Milwaukee:** Plymouth Ch., 20. **River Falls:** First Ch., 25.06. **Wyocena:** Ch., 2.51.

Woman's Home Missionary Union of Wisconsin, Miss M. L. McCutchan, Treasurer.

Baraboo: Mission Club, 5. **Beloit:** First W. M. S., 2.50; Second W. M. S., 2.25. **Burlington:** Woman's Auxiliary, 5. **Clinton:** W. M. S., 2. **Clintonville:** Ch., 2.50. **Delavan:** W. M. S., 3. **Durand:** W. M. S., 3. **Eau Claire:** Ladies' Miss. Soc., 1. **Edgerton:** W. M. S., 5. **Evansville:** Y. L. Soc., 6. **Green Lake:** W. M. S., 2.50. **Lake Mills:** W. M. S., 2.50. **Madison:** First W. M. S., 15; Plymouth W. M. S., 1.50. **Mazomanie:** W. M. S., 3.05. **Milwaukee:** Grand Ave. Woman's Union, 6; Y. L., 2.50; Pilgrim W. M. S., 6. **Racine:** Park Ave. W. M. S., 6. **Sheboygan:** W. M. S., 18. **Sparta:** W. M. S., 6. **Sun Prairie:** W. M. S., 6.71. **Whitewater:** Ladies' Union, 22. Total, $135.01.

IOWA—$227.45.

Cedar Falls: Mrs. R. L., two bbls. goods for Pleasant Hill, Tenn. **Creston:** First Ch., 20. **Eldora:** First Ch., 20; C. McK. D. for S. A. at Grand View, Tenn., 50. **Fairfield:** P. C. H., 50. **Griswold:** Union Ch. Ladies for Indian M., 10. **Iowa City:** Ch., 18.75. **Iowa Falls:** Ch., 42. **Maquoketa:** Mrs. S. S., 2.70. **Muscatine:** First Ch., 14.

MINNESOTA—$61.80.

Avoca: H. C. H., 5. **Freeborn:** Ch., 5.85. **Minneapolis:** Plymouth Ch., 38.60. **Matewan:** Ch., 2.65. **St. Charles:** First Ch., 8.20. **St. Paul:** Park Ch., add'l, 1.50.

MISSOURI—$161.68.

Lebanon: First Ch., 8.85. **Springfield:** German Ch. for Flood Sufferers, 3.51.

Woman's Home Missionary Union of Missouri, Mrs. E. B. Wilder, Treasurer.

Cole Camp: L. M. S., 75c. **Kansas City:** Beacon Hill Missionary Soc., 2.18; First W. M. S., 21.10; Ivanhoe Park W. M. S., 67c; Westminster W. M. S., 12.50; Prospect Ave. Inter. C. E. for Pleasant Hill, 7. **Kidder:** L. M. S., 1.18. **Maplewood:** Greenwood Chapel L. M. S., 17c; W. M. S., 1.78. **Sedalia:** First L. M. S., 3.95. **St. Joseph:** First L. M. S., 11.11; First, special, 5; First Wee Folks for Bird's Nest Home, 1.75. **St. Louis:** First Primary S. S. for Bird's Nest Home, 60c; Compton Hill L. M. S., 44c; First, Sr., L. M. S., 6.43; First Aux., 1.22; Fountain Park L. M. S., 6.37; Pilgrim W. A., 53.15; Pilgrim K. D., 11.97. Total, $140.32.

KANSAS—$72.00.

Alma: First Ch., 15. **Linwood:** Ch., 3. **Olathe:** Mrs. M. E. C., 10. **Stockton:** Ch., 15. **Topeka:** First Ch., 10.

Woman's Home Missionary Union of Kansas, Mrs. Emma W. Wallace, Treasurer.

Hutchinson: S. S., 1. **Lawrence:** 10. **Sabetha:** 8. Total, $19.

NEBRASKA—$116.84.

Burwell: Ch., 7. **Camp Creek:** Ch., 5. **Center:** Ch., 3.25. **Clay Center:** Ch., 25c. **Hallam:** German Ch., 10. **Lincoln:** Plymouth Ch., 9.25; S. S., 2.95. **McCook:** First Ch., 3. **Olive Branch:** German Ch., 6. **Omaha:** First Ch., 26.14; St. Mary's Ave. Ch. S. S., 25. **Princeton:** German Ch., 9. **Santee:** Miss L. C. L. for Santee Normal School, 5; H. E. McI. for Santee Normal School, 5.

NORTH DAKOTA—$8.00.

Elgin: First Ch., 2. **Elbowoods:** Ch. and S. S., 6.

SOUTH DAKOTA—$67.28.

Aberdeen: Ch., 4.13. **Bowdle:** German Ch., 10. **Grand River:** Messiah Ch. for Indian Missions, 27. **Rapid City:** Ch., 20.15. **Redstone:** Ch., 6.

MONTANA—$2.85.

Great Falls: First Ch., 2.85.

COLORADO—$72.45.

Colorado Springs: First Ch., 20. **Denver:** City Park Ch., 6.

Congregational Woman's Home Union of Colorado, Mrs. J. R. Crews, Treasurer.

Colorado Springs: First, 16; Second, 3. **Denver:** Boulevard, 7.45; North, 3; Second, 5. **Longmont:** 5. **Marble:** 5. **Trinidad:** 2. Total, $46.45.

PACIFIC DISTRICT.

NORTHERN CALIFORNIA—$5.00.

Angel's Camp: Ch., 5.

SOUTHERN CALIFORNIA—$26.00.

Fullerton: T. S. for Building Teachers' Home, Lexington, Ky., 25. **Pasadena:** "A Friend" for Building Fund, Teachers' Home, Lexington, Ky., 1.

OREGON—$15.20.

Cedar Mills: Bethamen Ch., 11. **Willard:** Ch., 4.20.

WASHINGTON—$5.00.

Endicott: German Ch., 5.

IDAHO—$11.00.

Mountain Home: Ch., 11.

THE SOUTH, ETC.

VIRGINIA—$3.25.
Through Woman's Home Missionary Union of the New Jersey Association, Mrs. Willard E. Buell, Treas.
Falls Church: 3.25.

KENTUCKY—$19.55.
Lexington: "Friends" for Building Teachers' Home, 18; Ladies' Missionary Soc. of Cong. Ch. for Building Teachers' Home, 1.55.

NORTH CAROLINA—$24.00.
Charlotte: A. K. for Jos. K. Brick School, 1.50. **Dudley:** N. C. Cong'l Association for Jos. K. Brick School, 3. **Enfield:** C. E. McG. for Jos. K. Brick School, 5; P. O. P. for Jos. K. Brick School, 5. **Greensboro:** First Ch., 2. **Moncure:** Jones Chapel Cong. Ch., 2.50. **Rankinsville:** Ch., 4. **Weldon:** Miss I. B. J. for Jos. K. Brick School, 1.

TENNESSEE—$23.15.
Deer Lodge: Ch., 1.25. **Genesis:** Ch., 1.30. **Grand View:** Y. W. C. A. for new building, 4; C. W. D., 5; Miss S. R., 9, for new building; Miss M. F. for freight, 1.15. **Pleasant View:** Ch., 70c. **Rankins:** Ch., 75c.

GEORGIA—$5.00.
Atlanta: R. T. B. for Talladega College, 5.

ALABAMA—$23.50.
Thorsby: Ch., 1.

Woman's Missionary Union of Alabama, Mrs. H. R. Hudson, Treasurer.
W. M. U., 22.50 (11.25 of which for Emerson Institute and 11.25 for Talladega College).

MISSISSIPPI—$.50.
Ocean Springs: Mrs. J. B. F. for Straight University, 50c.

LOUISIANA—$12.00.
New Orleans: "Friends" for Straight University, 6; Beecher Memorial Ch. S. S., 6 (3 of which for S. A. at Straight University).

FLORIDA—$8.35.
Orlando: M. E. B. for S. A., Talladega College, 2. **St. Petersburg:** Ch., 6.35.

HAWAII—$36.50.
Honokohau: Ch., 2.05. **Honolulu:** Bishop Memorial Ch., 9. **Kalapana:** Ch., 3.45. **Kaupo Hawn:** Ch., 2. **Kahuku:** Ch., per J. P. K., 1. **Laupahochoc:** Ch., 6. **Pepeekeo:** Hawaiian Ch., 2. **Wainanae:** Ch. (Hawn), 9. **Wailuku:** Jap. Ch., 2.

Summary for October, 1912.

Donations	$5,859.37
Legacies	7,533.34
Total	$13,392.71

Congregational Church Building Society

Charles E. Hope, Treasurer - 105 East 22nd Street, New York, N. Y.

Receipts for October, 1912

FOR CHURCH BUILDING.

ALABAMA—$9.80.
Dothan: 1.50. **Thursby:** 8.30.

ALASKA—$5.00.
Douglas: First, 5.

ARIZONA—$5.00.
Prescott: First, 5.

CALIFORNIA—$1,931.08.

NORTHERN CALIFORNIA—$606.08.
Berkeley: First, 48.75. **Lincoln:** 10. **Nevada City:** 4. **Oakland:** First, 147.40; First S. S., 9.80; Pilgrim, 14.85. **Oroville:** First, 50. **San Jose:** First, 30. **Sunnyvale:** First, 4.70. **Tulare:** 6.25.
W. H. M. U.: **Benecia:** First, 60c. **Berkeley:** First, 7.50; North, 2; Park, 3. **Campbell:** First, 6. **Little Shasta:** 1.80. **Oakland:** First, 100; First Y. L., 44; Plymouth, 7.80; Fourth, 3.60; Market St., 96c.; Boulevard, 1.20. **Oroville:** First, 1.20. **Palo Alto:** First, 5.40. **Pittsburg:** Black Diamond, 7. **Porterville:** First, 1.80. **Pacific Grove:** First, 4. **San Francisco:** Plymouth, 8.80; Green, 2; Mission, 1.55. **Santa Cruz:** First, 13.80. **Stockton:** 12. **Sunnyvale:** 60c. **Saratoga:** 40c. **Tulare:** 96c. W. H. M. U. Friends, 42.36.

SOUTHERN CALIFORNIA—$1,325.00.
San Bernardino: First, 1,325.

COLORADO—$102.95.
Buena Vista: First C. E., 5. **Denver:** City Park, 6; Third, 18. **Julesburg:** 9.50. **Manitou:** 14. **Montrose:** 15.45. **Rye:** 3.
W. H. M. U.: **Colorado Springs:** First, 5; Second, 2. **Denver:** Boulevard, 11; North, 2; Third, 2; Second, 3. **Longmont:** 3. **Pueblo:** First, 2. **Trinidad:** 2.

CONNECTICUT—$362.11.
Berlin: Second, 15.52. **Bristol:** Swedish, 5. **Centerbrook:** 1.18. **Chaplin:** 9.06. **Colebrook:** 7.40. **Danbury:** 29.78. **East Haven:** Foxon, 5. **Greenwich:** North, 5.51. **Guilford:** First, 7.05. **Lisbon:** Norwich, 9.75. **Middletown:** First, 18.97. **Nepaug:** 5. **New London:** First, 31.03. **North Stamford:** 3. **Old Saybrook:** First, 7.27. **Pomfret:** Center, 3. **Salisbury:** 16.93. **Sherman:** 15. **Simsbury:** S. S., 14.09. **Somerville:** 1.51. **Stamford:** First, 15. **Suffield:** 16. **Windham:** 28.62. **Windsor:** First, 5.18. **Windsor Locks:** 24.22. **Woodstock:** Swedish, 4.22.
W. H. M. U.: **Bristol:** 55. **Kensington:** 2.82.

DISTRICT OF COLUMBIA—$84.07.
Washington: Ingram, 5.
W. H. M. U. of N. J.: **Washington:** First, 39.56; Ingram, 7.11; Mt. Pleasant, 32.40.

FLORIDA—$4.32.
St. Petersburg: 4.32.

GEORGIA—$15.42.
Athens: First, 1.60. **Barnesville:** Fredonia, 11.20. **Meansville:** New Hope, 2.62.

ILLINOIS—$3,995.65.
Anawan: 2. **Bowen:** 15.70. **Chicago:** Aaron B. Mead, Trustee for Simeon H. Hubbard Estate, 3,739.05; Garfield Park, 9; New First, 39.73; South, 9. **Harrison:** 1. **Mattoon:** First, 9. **Pecatonica:** First, 5. **Rio:** 5. **Rockford:** Second, 95.75. **Shabbona:** 7. **Streator:** First, 16.
W. H. M. U.: **Atkinson:** C. E., 1. **Aurora:** New England, 4. **Brimfield:** 2. **Chicago:** No. Shore, 6.56. **Oak Park:** Sixth, 2. **Roberts:** S. S., 3. **Waverly:** C. E., 3. **Wilmette:** 20.86.

IOWA—$86.72.
Creston: First, 10. **Iowa City:** 12.50; S. S., 1.40. **Monticello:** 49. **Steamboat Rock:** 4. **Webster:** 1.70.
W. H. M. U.: **Cherokee:** 3.30. **Grinnell:** 82c. **Shenandoah:** 4.

KANSAS—$775.50.
Alexander: German, 5. **Gaylord:** First, 3. **Geneva:** First, 2.50. **Kansas City:** First, 20. **Maize:** 700; 5. **Topeka:** First, 16.

W. H. M. U.: **Kerwin:** 12. **Topeka:** Central, 2. **Sabetha:** 10.

LOUISIANA—$2.35.
Roseland: 2.35.

MAINE—$103.28.
Auburn: Sixth St., 3.93. **Bluehill:** 9.40. **Brunswick:** 17.30. **Hampden:** 2.61. **Kennebunkport:** First, 1; South, 8. **Lewiston:** Pine St., 8. **Litchfield:** 4. **Madison:** 20. **Marshfield:** 2. **Portland:** Woodfords, 6.01. **Westbrook:** 2.15. **Wilton:** 11.10.
W. H. M. U.: **Portland:** Woodfords, 7.78.

MARYLAND—$9.75.
Baltimore: Assoc. W. H. M. U., 9.75.

MASSACHUSETTS—$1,526.03.
Belchertown: 11.06. **Blanford:** Second, 1. **Boston:** Allston, 8.44; Central Jamaica Plain, 30; Phillips South, 35; 2nd Dorchester, 30; Shawmut, 72.45. **Brighton:** 7.46. **Brookline:** Harvard, 120.52. **Cambridge:** Pilgrim, 9.15. **Chelsea:** Central, 3.64. **Cohasset:** Second, 15.78. **Deerfield:** South, 22.15. **Dover:** 91c. **Fall River:** Central, 27.20. **Framingham:** South Grace, 21.96. **Granby:** 3.61. **Hardwick:** Gilbertville, 43.88. **Haverhill:** Center, 10.51. **Haydenville:** 3.22. **Hinsdale:** 7.15. **Leominster:** Orthodox C. E., 3.64. **Littleton:** Orthodox, 7.58. **Lynn:** Chestnut St., 5; First W. S., 8. **Medford:** Mystic, 15.86. **Melrose:** Orthodox, 15.60. **Methuen:** First, 29.68. **Middleboro:** North, 7.20. **Millis:** 2.80. **New Bedford:** North, 20.27. **Newburyport:** Central, 24.50. **Newton:** Eliot, 64; Eliot Friend, 125; First Center, 30.16. **Orange:** North, 1.28. **Palmer:** Second C. E., 2. **Rochester:** First, 2. **Rockport:** Swedish, 5. **Southbridge:** 10. **Springfield:** First, 19.26. **Sudbury:** South, 2.10. **Wakefield:** First, 12.80. **Waltham:** First, 7. **Wayland:** 8.82. **Wellesley Hills:** First, 16.92. **West Boylston:** S. S., 5. **Whitman:** 7.47. **Winchendon:** North S. S., 15. **Worcester:** Armenian, 10; Piedmont, 57. W. H. M. U., 500.

MICHIGAN—$580.87.
Big Rapids: Second, 5. **Cadillac:** First, 50. **Chase:** 1.30. **Conklin:** 3.50. **Detroit:** No. Woodward Ave., 20.82. **Eastmanville:** 400. **Grand Rapids:** Second, 16. **Homestead:** First, 2.25. **Lansing:** Plymouth, 50. **Pleasanton:** 1. **Port Huron:** First, 25. **Rockford:** 6.

MINNESOTA—$631.14.
Comfrey: 1. **Culdrum:** Scan., 2.50. **Ellsworth:** 1.32. **Marietta:** 7.40. **Minneapolis:** Lynnhurst, 1.68. **Morristown:** 3. **St. Cloud:** 572. **St. Paul:** Merriam Park, 12; Park, 1.50. **Taopi:** 2.50. **Worthington:** 3.
W. H. M. U.: **Anoka:** 40c. **Cannon Falls:** 58c. **Cottage Grove:** 40c. **Faribault:** 60c. **Glencoe:** 80c. **Grand Meadow:** 70c. **Mankato:** First, 50c.; First, 56c. **Mazata:** 60c. **Milaca:** 50c. **Minneapolis:** Fifth Ave., 1.93; Forest Hts., 1.60; Fremont Ave., 1.17; Linden Hills, 60c.; Linden Hills, 50c.; Lyndhurst, 50c.; Plymouth, 2.90; Union St. L. Pk., 60c. **Montevideo:** 1.20. **New Richlands:** 60c. **Spring Valley:** 1.04. **Staples:** 45c. **St. Paul:** Olivet Merriam, 3.20. **Waseca:** 75c. **Worthington:** 56c.

MISSOURI—$108.25.
Lebanon: First, 9.95. **Meta:** 1.
W. H. M. U.: **Cole Camp:** 71c. **Kansas City:** Beacon Hill, 2.08; First, 20.06; Ivanhoe Pk., 64c.; Westminster, 11.87. **Kidder:** 1.11. **Maplewood:** 1.69; Greenwood, 16c. **Sedalia:** First, 3.75. **St. Joseph:** First, 10.56. **St. Louis:** Compton Hill, 41c.; First, 7.28; Fountain Pk., 6.04; Pilgrim, 25.24; Pilgrim, K. D., 5.70.

MONTANA—$2.85.
Great Falls: First, 2.85.

NEBRASKA—$205.97.
Bladen: 1. **Burwell:** 7. **Clay Center:** 17.10. **Hastings:** First Ger., 25. **Hildreth:** 6. **Lincoln:** Plymouth, 33.53; Plymouth S. S., 6. **McCook:** 3. **Naper:** 2.25. **Norfolk:** First, 50.25. **Olive Branch:** Princeton: 6.50. **Omaha:** First, 22.34. **Princeton:** Ger., 9. **Wilcox:** 17.

NEW HAMPSHIRE—$55.15.
Amherst: 9.80. **Bennington:** 5. **Boscawen:** 11. **East Andover:** 3.40. **Hancock:** 2.50. **Hillsboro:** Center, 1.50. **Ossipee:** Center, 6. **Somersworth:** 9.45. **Walpole:** 5.30.
W. H. M. U.: **Washington:** 1.20.

NEW JERSEY—$289.64.
Egg Harbor City: 7.50; S. S., 5.
W. H. M. U.: **Asbury Park:** 3.89. **Bound Brook:** 7.41; 3.13. **Cedar Grove:** 67. **Chatham:** 2.33. **Closter:** 65c. **East Orange:** First, 19.32; Trin., 5.06. **Glen Ridge:** 15.75. **Jersey City:** First, 6.82. **Montclair:** First, 75.37; Upper, 47.84. **Newark:** Belleville Ave., 1.20; Belleville Ave., 9.58; First, 5.41. **Nutley:** 3.86. **Orange Valley:** 12.13. **Passaic:** 4.12. **Plainfield:** 19.61. **River Edge:** 81c. **Paterson:** Auburn St., 5.05. **Verona:** 43c. **Westfield:** 22.15. **Woodbridge:** 4.55.

NEW MEXICO—$3.00.
Los Ranchos de Atrisco: 3.

NEW YORK—$269.69.
Brooklyn: Parkville, 12.95. **Brooklyn Hills:** Pilgrim, 25. **Churchville:** 10. **Elbridge:** 15. **Fairport:** 22.55. **Gloversville:** 91.26. **Little Valley:** 10.85. **New York:** Mt. Hope, 19.78. **Plainfield:** Mrs. S. R. B., 5. **Seneca Falls:** 5.50. **Spencerport:** 6.13. **White Plains:** 45.67.

OHIO—$168.68.
Chagrin Falls: 5.13. **Cincinnati:** Columbia, 3. **Claridon:** 6. **Cleveland:** Denison Ave. S. S., 5. **Columbus:** Eastwood, 9; Plymouth, 13.75. **East Cleveland:** 1.50. **Elyria:** First, 10.35. **Fort Recovery:** 6. **Ironton:** First W. S., 5. **Madison:** Central, 1.75. **Mansfield:** First, 28.12. **Mount Vernon:** 4. **Newark:** First, 7.50. **Oberlin:** Second, 18.40. **Richfield:** 2.50. **Saybrook:** 11.25. **Toledo:** Central, 12.21; **Washington,** 4.82. **Twinsburg:** 3.50. **Wayne:** Williamsfield, 9.90.

OKLAHOMA—$115.75.
Carney: First, 99.75. **Carrier:** 10. **Oklahoma:** Harrison Ave., 3. **Wellston:** 3.

OREGON—$49.90.
Cedar Mills: 10. **Hubbard:** 6. **Portland:** Ebenezer, 30. **Willard:** 3.90.

PENNSYLVANIA—$14.25.
Harford: 1.25. **Mount Carmel:** 5. **Spring Creek:** 6. **Wind Gap:** 2.

RHODE ISLAND—$156.45.
Chepacket: 5. **Kingston:** 63. **Providence:** Beneficent, 57.60, Central S. S., 25; Free Evan., 5.85.

SOUTH DAKOTA—$33.57.
Bon Homme: 12.43. **Bowdle:** 10. **Bryant:** 3.73. **Murdo:** 2.06. **Sunbeam:** 35c. **Tyndall:** German, 5.

VERMONT—$45.53.
Bridgewater: 4.95. **Enosburg:** 6.20. **Fairlee:** 4. **Holland:** 2.25. **Jamaica:** 13. **Newfane:** 10. **Weston:** 5.13.

VIRGINIA—$10.85.
Falls Church: 10.60; W. H. M. U., 25c.

WASHINGTON—$44.55.
Long Branch: 5. **Seattle:** Brighton, 6.

MISSIONARY—A-NINE
South Bend: 4.30. **Spokane:** Corbin Park S. S., 6.08. **Sylvan:** 6. **Walla Walla:** Zion, 10. **Washougal:** 7.17.

WISCONSIN—$253.45.
Arena: First, 9. **Beloit:** First, 39.03. **Bristol & Paris:** 2.25. **Glenwood:** Swedish. 5. **La Crosse:** S. S., 10. **Lake Geneva:** 16.56. **Orange:** 2. **Pittsville:** 5.30. **Pulcifer:** 3.83. **Roberts:** 15.33. **South Main:** Christ, 1. **Sparta:** 17.63. **Star Prairie:** 4. **Sturgeon Bay:** Hope, 10. **Sun Prairie:** First, 9.46. **Truax:** 3.50. **White Water:** 18.25.
W. H. M. U.: **Baraboo:** 5. **Beloit:** First, 3.65. **Clinton:** Church, 1. **Delavan:** 1.35. **Durand:** 5. **Eau Claire:** First, 50c. **Edgerton:** 5. **Evansville:** Y. L., 2.50. **Green Lake:** 1. **Lake Geneva:** 2. **Lake Mills:** 2.50. **Madison:** First, 5; Plymouth, 60c. **Milwaukee:** Grand Ave., 2.25; Pilgrim, 2.50. **Prentice:** 2. **Racine:** Park Ave., 2.50. **Sparta:** 2.25. **Sun Prairie:** 6.71. **Whitewater:** 28.

CHURCH LOANS REFUNDED—$5,113.09.

CALIFORNIA—
Fowler: First, 270. **Porterville:** First, 500.
DISTRICT OF COLUMBIA—
Washington: Peoples, 50.
IDAHO—
Boise City: Balance, 240.
ILLINOIS—
Elmwood: 50. **Woodstock:** First, 250.
IOWA—
Humeston: First, 170.
KANSAS—
Newton: 100.
MASSACHUSETTS—
Haverhill: Riverside, 20. **Somerville:** Prospect Hill, cont., 3.79.
MICHIGAN—
Mackinac Island: First, 200.
MINNESOTA—
St. Paul: Park, 500.
MISSOURI—
Springfield: First, 135.
NEBRASKA—
Lincoln: Vine, 250.
NEW YORK—
New York: Manhattan, 900.
NORTH DAKOTA—
Grand Forks: Plymouth, 100.
OHIO—
Lima: First, 50. **Marblehead:** First Bal., 100.
OREGON—
Corvallis: First, 64.30.
PENNSYLVANIA—
Philadelphia: Kensington, 200. **South Sharon:** First, 60.
SOUTH DAKOTA—
Yankton: First, 250.
TEXAS—
Austin: First, 500.
WASHINGTON—
Tacoma: Plymouth, 150.

ANNUITY—$2,547.05.
A Friend, 2,547.05.

LEGACIES—$2,000.00.
Mrs. Adelle S. Fuller Estate, **Excelsior, Minn.:** 100. Caroline M. Martin Estate, **Dover, N. H.:** 1,900.

INTEREST AND DIVIDENDS—$225.85.
Cleveland Trust Co., 17.50. Concord & Montreal R. R., 5.25. Corn Exchange Bank, 190.60. N. Y. C. & H. R. R. R., 12.50.

INTEREST ON CHURCH LOANS—$676.15.

CALIFORNIA—
Porterville: First, 118.15.
IDAHO—
Pocatello: 18.
MISSOURI—
Springfield: First, 15.
NEW YORK—
New York: Mt. Hope, 146.25.
NORTH DAKOTA—
Grand Forks: Plymouth, 30.
OREGON—
Portland: First, Sunnyside, 225.
PENNSYLVANIA—
Philadelphia: Kensington, 60.
RHODE ISLAND—
Cranston: 63.75.

MISCELLANEOUS—$45.83.
Caseyville, Ind.: Damages, 18. **Coal Bluff, Ind.:** 12. **Golconda, Ill.:** Rent, 2. **Guthrie, Okla.:** Refund Taxes, 2.78. **Sherman, Tex.:** Rent, 11.05.

PARTICULAR CHURCHES—$127.00.

IDAHO—
Pearl: 6.09.
MASSACHUSETTS—
Otis: First, for East Otis, 2.40. **Sunderland:** For Greenfield, 27.01.
NORTH DAKOTA—
Adler: for Grand Forks, 10. **Beach:** for Grand Forks, 7. **Brantford:** for Grand Forks, 4.50. **Elbowoods:** for Grand Forks, Ch. and S. S., 4. **Elgin:** for Grand Forks, 5. **Grand Forks:** Plymouth, 35. **Havana:** for Grand Forks, 10. **Ruso:** for Grand Forks, 1. **Tolna:** for Grand Forks, 5.
W. H. M. U.: **Cooperstown:** for Grand Forks, 10.

FOR PARSONAGE BUILDING—$2,085.50.

CALIFORNIA—
Escondido: On loan, 36.25. **Etiwanda:** On loan, 25.
COLORADO—
Denver: Ohio Ave., on loan, 10; Second, on loan, 65. **Pueblo:** Pilgrim, on loan, 30. **Windsor:** German, on loan, 27.50.
CONNECTICUT—
Bridgeport: Mrs. W., 10. **Hartford:** O. P. T., 2. **Meriden:** W. H. C. and Friend, 15. **New London:** C. E. C., 50. **North Granby:** Swedish, loan, 25. **Norwalk:** Mrs. J. P. W., 5. **Norwich:** Mrs. G. B. C., 5; D. M. K., 100. **Lebanon:** W. H. D., 10.
W. H. M. U.: **Southington:** 17. **Winsted:** Second, 10.
GEORGIA—
Columbus: First, on loan, 40.
IDAHO—
Kellogg: Plymouth, on loan, 15.
ILLINOIS—
Alto Pass: On loan, 25.
MAINE—
Bustin's Island: L. M. C., 1. **Presque Isle:** On loan, 200.
MASSACHUSETTS—
Boston: M. A. S., 10. **Cambridge:** Mrs. M. L. A., 10. **Dalton:** Z. C., 100. **Fall River:** A. H. B., 3. **Holyoke:** A. S. P., 5. **Housatonic:** M. L. R., 5. **Littleton:** A. M. P., 1. **Monterey:** First, on loan, 50. **Munson:** M. E. Burt, 1. W. H. M. U. Mass. and R. I., 100.
MICHIGAN—
Redridge: On loan, 15.. **Saranac:** On loan, 20.
MONTANA—
Laurel: German, on loan, 20. **Red Lodge:** On loan, 30.
NEBRASKA—
Beemer: First, on loan, 25. **Grand Island:** First, on loan, 25.
NEW HAMPSHIRE—
Bennington: C. M. W., 10. **East Sullivan:** A Friend, 2. **Hinsdale:** Mrs. S., 1; B. & B. F., 2.50. **Manchester:** C. M. B., 2. **Marlboro:** L. A. F., 2.
NEW JERSEY—
Chatham: Stanley, on loan, 50.
NEW YORK—
Ithaca: J. M. S., 2. **New York City:** Mrs. M. L. R., 10; Mrs. S. K. S., 10. **Richmond Hill:** Cradle Roll, 5.
NORTH DAKOTA—
Oriska: Union, on loan, 15.
OHIO—
Ironton: First, on loan, 31. **Springfield:** Lagonda, loan, 50.
OREGON—
Ashland: First, on loan, 25. **Freewater:** Ingle, on loan, 50.
RHODE ISLAND—
Woonsocket: M. E. T., 1.
SOUTH DAKOTA—
Hermosa: First, on loan, 20. **Ree Heights:** On loan, 40. **Running Water:** First, loan, 25.75. **Wagner:** First, on loan, 20.
Correction:—Belle Fourche, S. D.: 12.50, reported in July receipts as a contribution. should have been installment on loan.
VERMONT—
Bellows Falls: M. L. B., 25. **Bristol:** First, on loan, 40. **Woodstock:** Mrs. B., 50.

WASHINGTON—
Ione: First, on loan, 25. **Rosedale:** On loan, 20. **Spokane:** Swedish, on loan, 100. **Sunnyside:** First, on loan, 30. **Warden:** German, on loan, 60.

WYOMING—
Big Horn: On loan, 52.50. **Buffalo:** Union, on loan, 40. **Cheyenne:** First, on loan, 62.50. **Lander:** First, on loan, 62.50.

TOTAL.

For Church Building	$22,666.54
For Particular Churches	127.00
For Parsonage Building	2,085.50
	$24,879.04

Congregational Education Society

S. F. Wilkins, Treasurer - 14 Beacon Street, Boston, Mass.

Receipts for October, 1912

MAINE—$48.51.
Auburn: 6th St., 98c. **Hampden:** 1.75. **Kennebunkport:** South, 5; 1st, 1. **Lewiston:** Pine St., 6. **Newcastle:** 2nd, 12. **Portland:** Woodfords, 7.78. **Saco:** 1st, 6. **Searsport:** 1st, 5. **Westbrook:** 3.

NEW HAMPSHIRE—$2,899.87.
(Donations, $49.87; Legacies, $2,850.00.)
Amherst: 6.16. **Brentwood:** 2.25. **Concord:** East, 3. **Franklin:** 7. **Hampstead:** 4.01. **Hampton:** 5. **Hillsboro Center:** 75c. **Hooksett:** 1st, 1.25. **Jaffrey:** 10. **Plainfield:** Friend, 5. **Surry:** 2. **Walpole:** 1st, 2.65. **Washington:** 80c.

Legacy.

Dover: Est. Caroline M. Martin, 2,850.

VERMONT—$40.92.
Albany: 3. **Bennington:** 1st, 21. **Holland:** 1.50. **Saxtons River:** 12. **Weston:** 3.42.

MASSACHUSETTS—$2,023.87.
Abington: 1. **Andover:** Ballardvale Union, 7.51. **Boston:** South, Phillips, 35; Brighton, 4.56; Shawmut, 51.17; Jamaica Plain, Central, 25; Roxbury, Highland, 17; Allston, 5.07; Friend, 50. **Brookline:** Harvard, 109.45; Leyden, 133.01; Leyden Friend, 100. **Cambridge:** Pilgrim, 7.84. **Chelsea:** Central, 3.12. **Chicopee:** 1st, 4.65. **Cohasset:** 2nd, 6.67. **Dedham:** S. S., 3. **Dover:** 79c. **Framingham:** South, Grace, 12.76. **Grafton:** Evan., 13.12. **Granby:** 3.16. **Hardwick:** Gilbertville, Trin., 39.16. **Hatfield:** 42.65. **Haverhill:** Center, 9.20. **Hinsdale:** 1st, 6.26. **Holbrook:** Winthrop, 107.30. **Hubbardston:** Evan., 4.95. **Huntington:** 2nd, 4. **Ipswich:** Linebrook, 8. **Lee:** 45.58. **Leominster:** Y. P. S. C. E., 3. **Maynard:** 6.10. **Medford:** Mystic, 13.51. **Melrose:** Orth., 7.80. **Methuen:** 1st, 24.44. **Middleboro:** North, 7.20. **Millis:** Ch. of Christ, 9.60. **New Bedford:** North, 16.22; Trin. Cong'l, 23.94. **Newburyport:** Central, 21. **Newton Center:** 1st, 106.59; Eliot, 25. **Northbridge:** Whitinsville Friend, 300. **North Reading:** Union, 7. **North Orange:** 1.05. **Otis:** 1st, 2.10. **Peabody:** Friend, 20. **Plymouth:** Pilg. Aux., 35. **Princeton:** 1st, 12.60. **Sandisfield:** 1st, 1.75. **Somerville:** Prospect Hill, 3.25. **Springfield:** 1st Ch. of Christ, 15.62. **Sudbury:** South, Mem'l, 1.80. **Sunderland:** 23.15. **Taunton:** East, 2.25. **Wakefield:** 1st, 38.38. **Waltham:** 1st, 6. **Wellesley Hills:** 1st, 14.80. **Whitman:** 1st, 3.74. **Worcester:** Piedmont, 50. Woman's Home Miss'y Union, 360.

RHODE ISLAND—$81.85.
Chipacket: 5. **Providence:** Free Evan., 3.45; Beneficent, 38.40; Central Aux., 10; Central S. S., 25.

CONNECTICUT—$834.66.
Berlin: 2nd, 27.66. **Canaan:** Pilgrim, 14.55. **Centerbrook:** 1. **Chaplin:** 5.60. **Colebrook:** 4.67. **Coventry:** 1st, 7. **Danbury:** 1st, 10.94. **Foxon:** 5. **Greenwich:** 2nd S. S., 16.61. **Griswold:** 1st, 7. **Hartford:** 1st Ch. of Christ, 80.06; Warburton Chapel S. S., 13.10. **Ivorytown:** 14.25. **New London:** 1st Ch. of Christ, 20.08. **Newtown:** Friends, 500. **Northford:** 5. **Old Saybrook:** 4.70. **Pomfret:** 1st, 1.80. **Salisbury:** 5.79. **Somersville:** 91c. **Suffield:** 1st, 10. **Thompson:** 9.50. **Westport:** Saugatuck, 13.65. **Windsor:** 1st, 3.35. **Windsor Locks:** 30.55. **Winsted:** 2nd S. S., 11.89. Woman's Home Miss'y Union, 10.

NEW YORK—$69.55.
Brooklyn: Friend, 3; Puritan, 12.81. **Churchville:** 5. **Fairport:** 1st, 10.25. **Franklin:** 8.05. **New York:** Camp Mem'l, 5.50. **Seneca Falls:** 1st, 2.50. **Spencerport:** 1st, 2.66. **White Plains:** Westchester, 19.78.

NEW JERSEY—$240.45.
Woman's Home Miss'y Union, 240.45.

PENNSYLVANIA—$7.00.
Philadelphia: Park, 5. Woman's Home Miss'y Union, 2.

DISTRICT OF COLUMBIA—$3.00.
Washington: Ingram Mem'l, 3.

VIRGINIA—$6.00.
Herndon: 6.

GEORGIA—$1.00.
Athens: 1st, 1.

FLORIDA—$13.79.
Philips: 6. **St. Petersburg:** 2.79. Woman's Home Miss'y Union, 5.

OHIO—$394.78.
Cincinnati: Columbia, 2. **Claridon:** 4. **Cleveland:** East, 1.50. **Columbus:** Eastwood, 6; Plymouth, 9.17; Mayflower, 7. **Elyria:** 1st, 6.90. **Fort Recovery:** Pisgah, 2. **Lodi:** 8. **Lyme:** Ch. & S. S., 9. **Madison:** 1. **Mansfield:** 1st, 18.75. **Mt. Vernon:** 1st, 2. **Oberlin:** 2nd, 12. **Parkman:** 3.50. **Richfield:** 1.50. **Saybrook:** 7.50. **Toledo:** Central, 8.14; Washington, 3.61. **Twinsburg:** 2.25. Woman's Home Miss'y Union, 278.96.

MICHIGAN—$23.41.
Detroit: North Woodward Ave., 10.41. **Freeland:** 1. **Grand Rapids:** 2nd, 12.

WISCONSIN—$10.00.
La Crosse: 1st S. S., 10.

ILLINOIS—$267.08.
Amboy: 1st, 1.49. **Aurora:** New England, 3.60. **Chicago:** West Pullman, 5; Warren Ave., 7.49; Ravenswood, 9.42. **Des Plaines:** 3.24. **Dover:** 24. **Dundee:** 1st, 9.45. **Galva:** 12. **Geneva:** 10. **Harrison:** 50c. **Neponset:** Jr. Dept. S. S., 3.50. **Princeton:** 3.26. **Sycamore:** 1st, 33. **Waverly:** 4. **Wilmette:** 1st, 11.76. **Wynnet:** 1st, 10. **Yorkville:** 7. Woman's Home Miss'y Union, 108.37.

MINNESOTA—$131.90.
Ada: 5.24. **Montevideo:** Friends, 25; Friends, 25. **St. Paul:** Park, 1. Woman's Home Miss'y Union, 75.66.

IOWA—$128.47.
Des Moines: Plymouth, 21.63. **Eldora:** 1st,

20. **Iowa City:** Class of little girls, S. S., 1.03; Church, 7.80. **Iowa Falls:** 25. **Steamboat Rock:** 4. **Waverly:** 1st, 6.05. **Webster City:** 34. Woman's Home Miss'y Union, 8.96.

MISSOURI—$36.57.
Kansas City: Friend, 10. **Meadville:** 5. Woman's Home Miss'y Union, 21.57.

NORTH DAKOTA—$15.00.
Cooperstown: L. Miss. Soc., 10. **Elbowoods:** Ch & S. S., 2. **Elgin:** 1st, 3.

SOUTH DAKOTA—$6.67.
Aberdeen: 2.06. **Bon Homme:** 3.55. **Bryant:** 1.06.

NEBRASKA—$83.17.
Clay Center: 16.85. **Friend:** 1st, 30. **Lincoln:** Vine, 10.95. **Linwood:** 7.50. **Norfolk:** German Zion, 2.87. **Olive Branch:** German, 6. **Princeton:** German, 9.

KANSAS—$38.00.
Seneca: 1st L. Miss. Soc., 10. **Topeka:** 1st, 7. **Wellington:** 1st, 11. Woman's Home Miss'y Union, 10.

MONTANA—$2.15.
Great Falls: 1st, 2.15.

COLORADO—$35.35.
Buena Vista: S. S., 3.60. **Colorado Springs:** 1st, 5. **Denver City:** Park, 3.75. Woman's Home Miss'y Union, 23.

NEW MEXICO—$25.00.
Albuquerque: Friend, 25.

IDAHO—$5.00.
Mountain Home: 1st, 5.

WASHINGTON—$13.50.
Endicott: German, 10. **North Yakima:** 3.50.

OREGON—$6.80.
Portland: Willard, 1.80. **Scappoose:** 5.

NORTHERN CALIFORNIA—$67.98.
Berkeley: 12.50; North, 6. **Oakland:** 1st, 28.07; Pilgrim, 3.20. **Pacific Grove:** Mayflower, 11.96. **San Francisco:** Bethany, 4.50. **Sunnyvale:** 1. **Tulare:** 75c.

SOUTHERN CALIFORNIA—$60.00.
Claremont: Friends, 60.

Summary.

Legacies	$2,850.00
Donations	4,771.30
Total	$7,621.30

The Congregational Sunday-School and Publishing Society

Henry T. Richardson, Treasurer - Congregational House, Boston, Mass.

September, 1912

ALABAMA—
Friend, E. W. B., 30.

NORTHERN CALIFORNIA—
Martinez: 2.23. **Niles:** 5. **Oakland:** Plymouth, 13.24. **Santa Cruz:** 5. Pulpit Supply, 5.15. Sunday-school Conference, 20.12. Total, $50.74.

SOUTHERN CALIFORNIA—
Bakersfield: S., 15. **Claremont:** 12.87; S., 23.41. **Compton:** S., 5.76. **Escondido:** 1.12; C. E., 25c. **Etiwanda:** S., 14. **Glendale:** 63c. **La Jolla:** 1.25; S., 7.72. **La Mesa:** First, 13c.; Central, 1. **Lemon Grove:** S., 7.71. **Little Lake:** S., 10. **Long Beach:** 1.91. **Los Angeles:** First S., 63.99; W. S., 15.54; Plymouth, 2.50; Pilgrim, 2.87; S., 19.68; Bethany S., 3.06; Messiah, 1.25. **Monrovia:** 1.15. **Ontario:** 1.75. **Pasadena:** First S., 31.55; North, 1.22; S., 5; Lake Ave. S., 21.62; West Side S., 16. **Paso Robles:** 30c.; S., 4.76. **Pomona:** 5; S., 4.70. **Poway:** 12c. **Pioneer:** S., 4.34. **Redlands:** 6.25. **Riverside:** S., 32.40. **San Bernardino:** First, 32c. **San Diego:** First S., 16.19; Logan Heights, 75c.; Mission Hills, 2.18; S., 12.42. **San Jacinto:** 23c.; S., 7.78. **Sherman:** S., 10. Supplies, 4. Sunday-school Conference, 14.09. Total, $415.77, of which $337.09 is C. D. Coll'ns, and $15.54 is received through the W. H. M. U.

COLORADO—
Brush: 1.70. **Buena Vista:** W. S., 2. **Colorado City:** W. S., 2. **Colorado Springs:** First W. S., 6; Second W. S., 2.50. **Craig:** W. S., 2. **Denver:** First W. S., 9; Second W. S., 8; Plymouth S., 24; Villa Park Collection, 1.50; Englewood S., 2.50; City Park W. S., 1.50. **Hayden:** W. S., 4. **Longmont:** W. S., 8.50. **Marble:** W. S., 1.50. **Rye:** 2. **Steamboat Springs:** S., 7; W. S., 3. **Telluride:** W. S., 2.25. Total, $90.95, of which $9.50 is C. D. Coll'ns, and $52.25 is received through W. H. M. U.

CONNECTICUT—
East Hartford: First S., Jr. D., 14.45; South, 7. **Granby:** South, 6. **Meriden:** First, 85; Center S., 26.79. **Norwich:** First S., 6.57. **Ridgefield:** 17.12. **Salem:** 4. **Somersville:** Scitico S., 12.50. **Stratford:** S., 5. **Union:** 1. W. H. M. U., 100. Total, $285.43, of which $100 is received through W. H. M. U.

GEORGIA—
Thebes: 75c.

ILLINOIS—
Anawan: 1. **Atkinson:** C. E., 75c. **Aurora:** New England W. S., 2. **Brimfield:** W. S., 1. **Chicago:** New First, 25.59; Madison Ave. S., 15. **Farmington:** 2.15. **Lombard:** 7.55. **Oak Park:** First, 10; Third, 7.97; Sixth W. S., 1. **Rollo:** W. S., 3.70. **Stillman Valley:** 15.49. **Waverly:** C. E., 2. **Wyoming:** 5.56. Total, $100.76, of which $15.00 is a C. D. Coll'n, and $10.45 is received through W. H. M. U.

INDIANA—
Caseyville: Diamond, 82c. **Indianapolis:** First, 2.95; Union, 1.18; S., 2.81. **Terre Haute:** First, 3.25. Total, $11.01, of which $2.81 is a C. D. Coll'n.

IOWA—
Aurelia: S., 10. **Cedar Rapids:** First S., 23.33. **Clear Lake:** S., 14.79. **Creston:** First, 5. **Grinnell:** W. S., 1.09. **Mason City:** S., 17.80. **Postville:** 6. Total $78.01, of which $23.33 is a C. D. Coll'n, and $18.89 is received through W. H. M. U.

KANSAS—
Bala: 2. **Downs:** 10. **Fredonia:** 5.10. **Geneva:** 4.25. **Lawrence:** Plymouth, 20.95. **Nickerson:** 8. **Pittsburg:** 5. **Plevna:** 3. **White Cloud:** 2.36. Total, $60.66, of which $31.71 is C. D. Coll'ns.

MAINE—
Eliot: 3. **Waterford:** Second, 1. Total, 4, all of which is C. D. Coll'ns.

MASSACHUSETTS—
Abington: 7.59. **Athol:** 19.17. **Boston:** Second Dorchester, J. J. A., 200; Baker, 1. **Cambridge:** Wood Mem'l and Hope, 8. **Carver:** North, 5. **Dedham:** S., 2.40. **Erving:** 2.59. **Fitchburg:** Finnish, 8. **Holbrook:** 32.86. **Holden:** 2.97. **Holyoke:** First, 28.10. **Hopkinton:** 8.79. **Lincoln:** 17. **Lowell:** Kirk St., 40. **Lynn:** Chestnut St., 5. **Marlboro:** Union, 16.65.

Medway: Village, 2. **Merrimac:** 3.68. **Montague:** Millers Falls. 6. **Monterey:** S., 7.14. **Oxford:** 7.78. **Palmer:** Second, 14.77. **Plympton:** S., 1.12. **South Hadley:** 11. **Springfield:** Hope, 20.68. **Wenham:** 5. Total, $484.29, of which $7.14 is a C. D. Coll'n.

MICHIGAN—
Big Rapids: First S., 5. **Calumet:** 25. **Charlevoix:** 15. **Grand Rapids:** South S., 26.25. **Hancock:** 5. **Lansing:** Pilgrim S., 3.50. **Leroy:** S., 4.05. **Port Huron:** First, 35. **Somerset:** S., 7.45. **Union City:** 2.64. Collection, Frankfort Assembly, 13.22. Total, $142.11.

MINNESOTA—
Detroit: S., 5; Friend, 5. **Lake City:** First, 8.40. **Mankato:** First, 1.43. **Marshall:** 2.75. **Minneapolis:** St. Louis Park, 5.93; Lyndale, 8.25; Fremont Ave., 4.42; Lowry Hill, 22.31. **Moorhead:** S., 11. **Nymore:** S., 1.10. **Pelican Rapids:** 2.75. **Springfield:** S., 1.85. **Villard:** 2. **Waseca:** S., 11.16. Total, $93.35, of which $38.34 is C. D. Coll'ns.

MISSOURI—
Kansas City: First, Friend, 2; Met. Tabernacle, Friend, 10. **St. Joseph:** First, 25. **St. Louis:** Pilgrim, Friend, 10. **Webster Groves:** 25; Friend, 10. Total, $82.00, of which $25.00 is a C. D. Coll'n.

MONTANA—
Big Timber: 3.90. **Broadview:** 1. **Columbus:** 10. **Fort Shaw:** 1. **Froid:** 2.20. **Helena:** 10. **Judith Gap:** 1.35. **Malta:** 1.90; S., 5.71. **Medicine Lake:** 3.69. **Musselshell:** 2. **Nihill:** 1.08. **Paradise:** 2.75. **Plains:** 4.95. **Plentywood:** 2.45. **Red Lodge:** 10.25. **Sidney:** 4.50. Total, $68.73.

NEBRASKA—
Brewster: S., 1.50. **Erick:** S., 1.60. **Lincoln:** Plymouth, 58.35; S., 7.50. **McCook:** 8.25. **Ogallala:** S., 6.75. **Taylor:** S., 10.50. **Uehling:** S., 3. **York:** 10. Collections, 24.88. Total, $132.33, of which $20.25 is C. D. Coll'ns.

NEW HAMPSHIRE—
Gilmanton: 2. **Goffstown:** 6.10. **Hanover:** Dartmouth College, 80. **Piermont:** Aux., 1.75. **Raymond:** 5. **Temple:** C. & S., 7.50. Total, $102.35, of which $12.50 is C. D. Coll'ns.

NEW JERSEY—
River Edge: Aux., 4.

NEW YORK—
Barryville: 3. **Brooklyn:** Parkville S., 17.95. **Homer:** 15.33; S., 10.60. **Newburgh:** 1.60. **New York:** Broadway Tabernacle, 275.74. **Rochester:** South S., 7.78. **Salamanca:** 2.34. **Syracuse:** Geddes, T. S. J., 10. Sunday-school Association, 2.50. Friend, 100. Friend, 2. Total, $448.84, of which $275.74 is a C. D. Coll'n.

NORTH CAROLINA—
Haw Branch: S., 1.50. **King's Mountain:** S., 1. **Lilesville:** S., 1. **Mooresville:** 2. **Rockingham:** 70c. **Troy:** 3. **Tryon:** S., 3.86. Total, $13.06, of which $2.50 is C. D. Coll'ns.

NORTH DAKOTA—
Burt: S., 71c. **Elbowoods:** C. & S., 4. **Harvey:** First, 1.86. **Haynes:** 4.14. **Martin:** 48c. **Maxbass:** S., 2.80. **Minot:** 65c. **Mott:** 85c. **Pettibone:** 85c. **Regent:** 84c. **Tuttle:** 1.55. Total, $18.73, of which $2.80 is a C. D. Coll'n.

OHIO—
Akron: West W. S., 45c. **Andover:** W. S., 1.59. **Bellevue:** W. S., 2.25. **Burton:** S., 10. **Chillicothe:** S., 5.50. **Cleveland:** Kinsman Road S., 10; Pilgrim W. S., 4.50; Park S., 4; Hough Ave. S., 18.36. **Conneaut:** W. S., 90c. **Fredericksburg:** W. S., 1.04. **Gomer:** S., 5.34. **Little Muskingum:** S., 3. **Lorain:** First S., 17.13; W. S., 1.80. **Marietta:** First W. S., 3.45. **Marysville:** W. S., 35c. **Mount Vernon:** W. S., 1.35. **Newark:** Plymouth W. S., 1.35. **North Olmsted:** W. S., 1.35. **Oberlin:** Second W. S., 4.50. **Ravenna:** W. S., 1.35. **Tallmadge:** W. S., 90c. **Thompson:** W. S., 45c. **Toledo:** Second, J. M. C., 45c.; Washington St., 5.29; Central W. S., 1.88. **Unionville:** W. S., 60c. **Wauseon:** W. S., 2.70. **Wayland:** S., 58c. **West Williamsfield:** W. S., 90c. Total, $113.31, of which $59.33 is C. D. Coll'ns, and $34.11 is received through W. H. M. U.

OREGON—
Fernvale: S., 90c. **Oswego:** 1.50. **St. John's:** S., 1.10. **Trail:** 2.32; S., 1.01. Total, $6.83.

PENNSYLVANIA—
Braddock: First, 7.32. **Meadville:** 21.40. Total, $28.72, of which $21.40 is a C. D. Coll'n.

RHODE ISLAND—
Providence: Central, 216.41. **Thornton:** 52c. Total, $216.93.

SOUTH DAKOTA—
Chamberlain: 17.35. **Columbia:** 7. **Cottonwood:** S., 2.50. **Dunnebeck:** S., 1.30. **Sunbeam:** S., 20c. Total, $28.35.

TEXAS—
Friona: C. & S., 13.05.

UTAH—
Schofield: S., 2.74.

VERMONT—
Brattleboro: West, 3.96. **Brownington and Orleans:** 14.40. **Colchester:** S., 7.45. **Cornwall:** S., 1. **Lyndonville:** 13. **Manchester:** 21.04. **Milton:** 2. **Pittsford:** 18. **Saxton's River:** 12. **South Hero and Grand Isle:** 5. Total, $97.85.

WASHINGTON—
Almira: 2.25. **Chewelah:** 7. **Forks:** 4. **Long Branch:** 5. **Malden:** 8. **Rosedale:** 2. **Seattle:** First German, 10.45. **Spokane:** Plymouth W. S., 10. **Sylvan:** 10. Supplies, 6.88. Total, $65.58, of which $14.25 is C. D. Coll'ns, and $10.00 is received through W. H. M. U.

WEST VIRGINIA—
Huntington: W. S., 90c.

WISCONSIN—
Amery: 6.12. **Cable:** S., 2. **Clinton:** 6 **Dousman:** Immanuel, 2.16. **Evansville:** 24.20; S., 11.05. **Green Lake:** S., 7. **Hancock:** S., 2.12. **Lake Geneva:** 90c. **Milwaukee:** Pilgrim S., 20. **Owen:** 2. **Seymour:** S., 2.81. **Superior:** Pilgrim, 22.75. W. H. M. U., 11.50. Total, $120.61, of which $2.81 is a C. D. Coll'n, and $11.50 is received through W. H. M. U.

WYOMING—
Aladdin: S., 1.12. **Barnum:** S., 42c. **Big Horn:** First S., 92c. **Boulder:** S., 19c. **Cassa:** S., 20c. **Cheyenne:** First S., 7.45; South S., 60c. **Cottonwood Creek:** S., 2. **Dayton:** First C. & S., 4. **Douglas:** First C., S., and W. S., 9.02. **Greene River:** S., 1.36. **Lost Cabin:** S., 40c. **Lusk:** First, 80c. **Pinedale:** First C. & S., 1.51. **Powder River:** S., 20c. **Rock Springs:** First S., 1.50. **Shoshoni:** First S., 55c. **Superior:** S., 3. **Van Tassel:** S., 65c. **Wahaba:** S., 1. **Waltman:** S., 65c. **Wheatland:** S., 36c. Total, $37.90, of which $3.00 is a C. D. Coll'n.

Total for the month, **$3,450.64**, of which **$908.50** is C. D. Coll'ns, and **$252.74** is received through W. H. M. U.

During the month, the Society has aided **82** schools, of which **26** were newly organized.

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